1853.

MAIL STEAMERS.

VERPOOL UNITED STATES
ships composing this line are
- Captain WEST.
- Captain NYE.
- Captain LUCE.
- Captain COMSTOCK.
- Captain GRAFTON.

by contract, expressly for Gov
been taken in their construc
strength and speed; and the
are unequaled for elegance and

ork to Liverpool, in first cabi
te state rooms, $300; in seco
New York, £30 and £20.
ched to each ship.
paid for.

ES OF SAILING.
From Liverpool.
Wednesday, - - April 27,
Wednesday, - - May 4,
Wednesday, - - May 18,
Wednesday, - - June 2,
Wednesday, - - June 15,
Wednesday, - - June 29,
Wednesday, - - July 14,
Wednesday, - - July 28,
Wednesday, - - August 11,
Wednesday, - - August 25,
Wednesday, - - September 7,
Wednesday, - - September 28
Wednesday, - - October 5,
Wednesday, - - October 26,
Wednesday, - - November 2,
Wednesday, - - November 17
Wednesday, - - December 1,
Wednesday, - - December 15
Wednesday, - - December 29.

to
LINS & CO., 56 Wall-st., N Y
& CO., Liverpool.
CO.
ing's Arms Yard, London.
CO.
otre Dame des Victoires, Paris
PER, Havre.
will not be accountable for gold
, precious stones, or metals, un
therefor, and the value there
192-52tf

EAMSHIP COMPANY.
Melbourne and Sydney,
RALIA.
EW STEAMSHIP "GOLDEN
men, - - commander, will be
s on or about the 16th of JUNE,
ge and strength, and every way
" of steamers, and it is believed
teamship in the world.
nt, second and third class passen-
mship ever built.
W PASSAGE.
on, - - - - $375
- - - - 250
- - - - 275
- - - - 200
For freight or passage, apply at
) & FON, Agents, 24 Broadway.

RBLED IRON WORKS,
DON, 425 BROADWAY, OPPO-
RAILROAD DEPOT.—Manufac-
ne- and Forty-seventh street, near
ks, - the original and most exten-
belized Cast Iron Mantels, Table
Clock Cases, Counters, &c. &c.
for building, such as Window Lin-
ns, Balconies &c. &c. The above
ompleted a new and great extensive
beg leave to call the attention of
e public generally, to their assort-
IRON MANTELS, and other arti-
producing on an enlarged scale, the
h and fit their exquisite finish have
not be excelled. The exact imita-
ns of Marble—such as Egyptian,
ntique Agate, Prince Albert, Jas-
e, White statuary, &c &c.—have
n exhibition of connoisseurs in Mar-
y their popularity with the public.
this discovery consist in its capa-
igh degree of heat, of resisting the
ce to marble, and their cheapness
cost) in comparison with all other
being packed and sent with safety to
The Marbling Department is under
ARBLING, who first introduced this
e public, and demonstrated its prac-
to metals and other substances.
ibiting the varieties of pattern, will

nnunciations to
CHARLES CROSBY, Secretary.

CH BELLS!
STEAMBOAT, AND LOCOMOTIVE
hand, and Tenor or Chimes of Bells
order. Improved cast-iron Yokes
ttached to these Bells, so that they
asily and properly, and Springs also,
from resting on the Bell, thereby
anging: complete (including Yoke,
hed if desired.
years in this business by their late
certain the best form for Bells, the
d degree of heat requisite for secur-
olidity, strength, and most melodious
tone, together with his very extensive
re now held by the subscribers, who
ones, and who will use every endeavor
which the establishment has her
ds and foreign countries; the 2d l
ly received the highest awards of th
ociety and American Institute; an
Chimes and heavy Alarm Bells for
n and Canada.
STRUMENTS will still be manufac-
of which they will have constantl
of Transit Instruments, Levels, Sur
, nomious and improved), &c. Als
ettings of any size cast to order.
mptly attended to.
ANDREW MENEELY'S SONS,
, N. Y., 1852. 168-1y*

BELLS! BELLS!
CTORIES, STEAMBOATS, School-
, Locomotives and Plantation Carriages.
BELL FOUNDRY.
ow prepared to cast Bells from 20 to
ranted not only equal but superior in
quality of sound, and durability, to
this country. They attach a suitable
frame and wheels with an improved
te in all the parts
s are invited to call and test the tone
nsing. All sizes from 20 to 3,000 lbs.
at the Foundry, and at the Agency,
ork.
he subscribers, Troy, Rensselaer coun
prompt attention.
JONES & HITCHCOCK.
ans & Co., 40 Dey-street, N. Y., 3
l, U. W. 220-1y

CHURCH ORGANS.
offers for sale the following Organs, a
t on liberal terms: One eight-stop
stop, do.; one two-stop, do. Also, on
r stops, very low. Organs constantly
arly 30, from four to twelve stops, with
WILLIAM H. DAVIS,
67 Macdougal-street

ENT IMPROVED MELODEONS
BY C. PELOUBET, BLOOMFIELD,
hing to purchase either at wholesale or
mine these instruments. Depot at the
of Chickering's Piano Forte, No. 246
k. 223-tf

TS AND SHOES.
nufacturers and Wholesale Dealers i
ORS, 102 PEARL STREET, between
, New York, call your attention to their
being confident that they can offer you
our favorable notice.
ed exteriority, and is adapted to all sea-
and consists of all descriptions of Boots
ndia Rubbers.
an examination of our unequaled styles
adies and Misses; and as it is probable
e dress of the lady, with regard to which
than the shoe, this branch of our manu-
will continue to receive our special care.
but those of our own manufacture, or
end with great confidence. We incur a
expenses, make large sales and small
our goods to a merchant once, we
secure him as a customer.
promptly filled.
RULE & HALL,
167 Pearl-street.
215-39t

D PATENT STARCH.
s now been used for some years by many
nufacturers and those in families in the
United States who give ample testimony
all others ever used. It requires no
adhere to the rule. Sold by all Grocers.
GEORGE WALKER,
shington-street, one door above Murray.

FURNITURE.
IAN, 118 and 120 CHATHAM-STREET,
ge additions to their stock of CABINET
re, Bedsteads, Sofas, and Sofa Bedsteads,
wardrobes, Beds, Mattresses, &c., are now
wholesale and retail, such inducements to
and patrons as will make it for their inter-
favors.
purchasing for the trade will find a large
of Furniture from, on the most favorable
blair's, they have arrangements to sell
A BEDSTEADS, at wholesale and re-
225-y134

T MIRROR MANTELS.
ould call the attention of builders and ot
o a new and beautiful style of MANTELS
lustre and finish, while the price is so mo
an object to purchasers.
NACES put up in churches and other publ
ngs, &c., in the most approved manner.
stem of ventilation, introduced in connec
ensuring at all times a wholesome supply
on paid to the ventilation of water craft, on
used by some of the finest steamers and
s.
ORGE WALKER, 80 Leonard-street,
Near Broadway.

S, COOK & BEAVAN,
ERS AND DEALERS IN PAPER HANG-
ERS, DECORATIONS AND WINDOW
ding for sale to the trade, or at retail, a
of styles and patterns, many of them ex-
ecuted at Nos. 66 and 68 SCHERMER-
rear City Hall, Brooklyn. 227-13tf

Staten Island
YEING ESTABLISHMENT,
NO. 3 JOHN-STREET,
ces from Broadway, A.Y.
ttlemen's Garments dyed; Crape Shawls
Curtains, &c., cleansed and re-finished.
BARRETT, NETHEWS & CO.

OCK, ALLEN & CO.,
ERS AND IMPORTERS OF RIVER AND
AS, richly decorated, Porcelain Dinner and
de Cutlery, Japanery, &c., Rich Cut Glass-
ES, Chandeliers, Girandoles, and Furnish-
adway, between Broome and Spring streets,
190.-82t

IONS, BOUNTY LANDS, &c.
CONGRESS, approved Feb. 3, 1853—
Revolutionary Officers and Soldiers are en-
for Life," of the same amount their hus-
have drawn, had they applied.
were entitled only these married previou

Widow Pension" is granted under the above
orphans who have been pensioned under
8, and Feb. 2d, 1848. And all widows and
are now entitled to five years' pension,
s or fathers died in service in the war of
since 1790, or who died after their dis-
received or disease contracted in said ser-

Soldier who has (at any time) been wound-
abled, while in the service of the United
ated of his duty, is entitled to a pension for
degree of disability.
Every Officer and Soldier who has served
nth" in any war of the United States
titled to land, if he has not received it.
part of the U. S. (or elsewhere) having
nsion (or claims of any kind) for their own
e of a relative, will have them promptly
ed to, by addressing the subscribers, post-
ians in full.
rmanent and energetic agents in Washing-
arge in any case unless the claim is estab-
r is not interested in this advertisement,
friend or neighbor that is.
DAVID PRESTON & CO.,
Detroit, Mich.

THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, JUNE 16, 1853. NUMBER 237.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (O.), Rev. HENRY WARD BEECHER (@), and Mrs. HARRIET B. BEECHER STOWE (H. H. B. S.), are stated contributors.

Office 10 Spruce-street, between William and Nassau.

TERMS—IN ADVANCE.

$2 PER ANNUM BY MAIL—$2 50 BY CARRIER.

IN ALL CASES, FIFTY CENTS PER ANNUM WILL BE ADDED, IF PAYMENT BE DELAYED THREE MONTHS.

Ministers or others who procure four new subscribers shall have their own paper *gratis* for one year. Clergymen and Postmasters are authorized Agents, and will be allowed 50 cents on each new subscriber.

NO PAPER can be discontinued without the payment of all arrearages, except at the discretion of the Publisher.

Subscribers who wish their papers discontinued, must pay all arrears, and notify the Publisher at or before the expiration of their year, because, if they suffer upon a new year, they will be considered as having become subscribers for the year, and will be charged accordingly.

All letters and communications, to insure attention, must be post-paid, and addressed (if for the Editors) to "*Editors of The Independent*, 10 *Spruce-street, New York*." If on business, to "*Publisher of The Independent*, 10 *Spruce-street, New York*."

☞ ADVERTISEMENTS one dollar per square for the first insertion, and seventy-five cents for each subsequent insertion. A square occupies a space equal to sixteen lines of Nonpareil. Transient advertisements to be paid for invariably in advance. A liberal discount made to those who advertise largely.

Advertisements from the country must always be accompanied with the cash, as we cannot be put to the trouble of opening accounts of or single advertisements.

Liabilities of those who take Periodicals.

The law declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the paper, or gives notice to the Publisher that they are lying dead in the office.

Postmasters and others wishing to stop a paper or change its direction, should be very particular to give the name of the post-office to which it had previously been sent; otherwise it cannot be attended to.

MR. THOMPSON'S LETTER TO HIS CHURCH.

[Letter from Thebes—Concluded.]

TO THE BROADWAY TABERNACLE CHURCH, IN NEW YORK:

These old Egyptians, whose tombs and temples I have studied with some care for several days past, and whose social, commercial, religious and political history is written upon the imperishable rock, where all may read it—these ancients over whom we of this nineteenth century are wont to boast in all the "improvements" and the material comforts of life, had *wealth* beyond all computation; *commerce* in all the "precious things" of Arabia, and Persia, and the Indies, in gold, and jewels, and spices, and silks, and aromatics; *manufactures* of fine linen and embroidered work, of vases of porcelain and pottery, of oil, of chariots, of baskets and wicker-work, of *glass* ornaments and utensils, and of many other articles of comfort and of luxury; *husbandry* that made Egypt the granary of the world, and once and again the support of neighboring nations in time of famine; *civilization* that well supplied the comforts of domestic life, that furnished their houses with chairs, sofas and couches for their parlors, as well as with copper utensils, caldrons, tripods, mortars, pallets, ovens for their kitchens; *mechanic arts* to fabricate various and formidable weapons of war, and to erect buildings and monuments that would now exhaust the combined strength and treasures of all the *nations of Europe*; an art that could excavate from the quarry a block of Syenite weighing nearly 900 tons, that could transport it by water 124 miles if brought from *Syene*, or by land one-half that distance if brought from the granite quarries in the nearest locality in the Arabian desert, and that could erect this block when carved into a statue upon a pedestal prepared for it at the gateway of a temple whose porch was lined with similar though smaller figures; an art that could arrange in perfect order a double row of 28 pillars each upward of 70 feet high by 36 in circumference, and raise to the top of these stones 30 feet in length by 6 feet in breadth and the same in thickness, and then dispose about this central avenue other avenues formed by 122 majestic pillars, in like manner capped with gigantic stones, until the roofed temple covered an acre and a half, and with its surroundings ten times that surface, and this centuries before Solomon built the inferior temple at Jerusalem; —an art, in short, that could build Karnak and the Pyramids: *fine arts* also; *sculpture* which if it be less delicate than that of Greece is more grand and spirited, which at times unites beauty with grandeur, but which in majesty of conception is rivaled only by the contemporary sculptures of Nineveh; *painting*, which after four thousand years retains the freshness of its colors; *music*, which invented both wind and stringed instruments; *mathematical science*, that could arrange with precision and skill all architectural lines and forms; *astronomical science*, that decorated the ceilings of temples with celestial signs; *geological science* so far as this relates to the selection of different qualities of stone for different qualities of soil; *philosophy*, that evolved the great idea of a judgment and a future state, and the soul's immortality, though in the form of metempsychosis or the transmigration of souls, a philosophy that Moses and Plato studied, and that gave wisdom to the world; and all these under the guardianship of a *physical force* that was for centuries victorious upon every field, that subdued Ethiopia, and Judea, and swept Syria to the Euphrates, and that was shielded at home upon three sides by the mountains and the desert, and on the fourth side by the sea. And yet with all its wealth, and commerce, and manufactures, and agriculture, and civilization, and art, and science, and philosophy, and material force, and natural barriers, Egypt has perished, utterly and forever perished. I stand upon its grave, upon the grave of a city that had ceased to be 1000 years before New York was settled, and standing here I see and know that the Egypt that once was can know no resurrection. The mighty conquerors of Egypt too have perished. The Persian empire, the Macedonian, the Roman, are fallen to rise no more. We must not despise these as empires of mere brute force. They had learning and art as well as arms. We know little in advance of them *except what we have learned through the Gospel*. To that we owe everything.

My mind has been most vividly impressed amid these scenes with the fact of a retributive Providence in the government of nations. The Bible is full of this doctrine, and history is pregnant with its illustration. Take Ezekiel for a text and Egypt for a comment. No doubt, natural causes can be traced that contributed to this destruction. But in the height of its prosperity Ezekiel predicted for Egypt a ruin as remote from all human calculation as is now the desolation of London or of New York. And the reason given is the pride and self-sufficiency, and idolatry and unrighteousness of Egypt,—her departure from the Lord. Egypt knew the true God; in the time of Abaham, in the time of Joseph, in the time of Moses, when these men of God were near the person of the monarch. But Egypt rejected the Lord and the Lord rejected her. *Them that honor me I will honor, and they that despise me shall be lightly esteemed.* This is a great lesson for us to ponder, my brethren, in our relations as a church of Christ in the city and the land where God has planted us. If the people of the United States grow proud of their political and commercial strength, and put their trust in these, and especially if for the sake of these they sacrifice or neglect any principle of national justice, or any claim of equity or of humanity, the God who smote Egypt and Persia and Greece and Rome, will assuredly smite them also. "These things happened to them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

This lesson is the more impressive from the fact that under the Roman Empire Christianity attained to influence and dominion, transformed the temples of the old idolatry into sanctuaries for the worship of the true God, and had in her hands the moulding of the nations; but proved false to her trust, baptized the divinities and the superstitions of heathenism and adopted them as her own, became degenerate and corrupt, ministered to the ambition of the few at the cost of the degradation of the many, revived a priesthood that Christ had superseded by fulfilling all its offices in himself, and at length required to be swept away by the fiery deluge of the Mohammedan invasion. We have Christianity in its simplicity and purity, separate from the state, and in conjunction with Liberty. In this our privilege and our responsibility are augmented a hundred fold. Let us see to it, brethren, that as a church of Christ, and as individual Christians, we maintain the Gospel in its purity and its power, and do well our part for the true evangelization of our own metropolis and of the whole country. If by reason of the impressions I have here received I shall be able the better to impress upon you this great lesson, my long journey and protracted absence will not have been in vain. Indeed the hope of increased usefulness in my future ministry among you, already reconciles me to a separation which would never have taken place had not the same blow that shattered my home crushed me to the borders of the grave. And now that my health is so far restored as to give me a reasonable assurance of resuming my labors, at least with moderation, I feel impelled by gratitude first of all to the Gracious Disposer of all events, and under God to *you* who have been to me the agents of his mercy, to consecrate myself anew to the work to which I am called, and here to lay in store fresh materials for that work. With the return of physical strength and of nervous activity my life of travel, instead of being a mere recreation or a mere tonic to the system, has become also a continual school or study, full of interest and profit with reference to my future labors. Especially has this been true of my visit to Egypt—a land rich in Biblical associations.

Here Abraham, Jacob and Joseph sojourned, and found favor with the princes of the land. Here Moses was born and nourished, and here the Lord wrought by his hand such marvels for the deliverance of Israel. Here was the land of bondage and here the theater of the *Exodus*. Here was instituted the Passover, the type of that great sacrifice which we now commemorate in the breaking of bread. Here Solomon sought the daughter of a king to grace his golden palace at Jerusalem. Here Jeremiah—the faithful prophet—was led into captivity. Here Joseph and Mary found a refuge with the infant Jesus from the malice of the barbarous Herod—the same land where in the time of Moses an edict went forth to exterminate the chosen seed by destroying the infant sons of the Israelites, being made to preserve that seed from a like edict in Judea.

And not only is this land full of the history and the prophecies of the Scriptures, and a perpetual witness for their truth, but here where all customs are stereotyped, where the dresses and the utensils of the people are the same to-day as were sculptured upon tombs and monuments upwards of 3000 years ago, one is continually reminded of the faithfulness of the Bible in its minutest references, and assured that it must have been written by persons residing in the midst of Oriental scenes. Of this I expect to see much more in Palestine. But even here I am continually reminded of the Scriptures in the manners and customs of the people. The landmarks, the dove-cotes, the sheep-folds, the manger, the mill-stones, the "booths for cattle," the "lodge in a garden of cucumbers," the well surrounded by women, the mourning women, the lepers, the washing of feet and the girding of loins, the dwelling among tombs, the writer's ink-horn and the graving upon the hands—these and many other Biblical allusions that convey to us no very definite idea, are here perfectly obvious and natural. The *Old* Testament to my mind has become instinct with a new life. I feel its truthfulness; I see its meaning; and I see too what adaptation and what power it must have in all these eastern lands when they shall be fully opened to the circulation of the Bible. These *vivid* impressions of the truth of the Bible even in the smallest particulars, will, I trust, impart a new life and unction to my future expositions of that blessed book.

Yet do not suppose that I am coming home to *orientalize* the pulpit of the Tabernacle, or to ring changes endlessly upon Egypt and Palestine. Whatever will properly contribute to the illustration of the Scriptures or to the edification of a Christian assembly, may from time to time be introduced into the pulpit with the additional interest of having been a matter of personal observation. Some special exercises, also, upon the fulfillment of prophecy, and the verification of the Scriptures, may also be in place. It is something to have looked upon the face of that Pharaoh who was overwhelmed in the Red Sea, and to have copied it to show to the children of the Sabbath-school. It is something to have seen the very Shishak of the Chronicles, and the sad, supplicating aspect of his Jewish captives. It is something, it is a great thing, to have gained such a lively conviction of the truth of the Old Testament. But these verifications of Biblical history and prophecy, and this intellectual conviction of Bible truth, will be of little moment unless the *heart* is revived and strengthened by that living Word. And just at this point where I have most felt my need as a minister of the Gospel, I have received also in this foreign tour what I might not so well have gained at home—the fullest *heart*-conviction of the adaptation of the Bible to every personal condition and want. How often in this long and weary absence have I been led to the Bible as my only solace!—there to find a fountain freshly opened at my very lips. In particular there came to me an anniversary of sorrow, no less keen, no less oppressive, upon the banks of the Nile than it would have been upon the banks of the Hudson; but on that day I opened the Word of God, as it were casually, at the 61st Psalm, and read, "*From the end of the earth will I cry to thee, when my heart is overwhelmed; lead me to the rock that is higher than I.* For thou hast been a shelter for me. I will abide in thy tabernacle forever; I will trust in the covert of thy wings." It seemed that these words were written for *me*, and they poured through my soul a tide of consolation and of grateful joy. Oh! this Bible is a book of wonderful freshness, of living power. "It liveth and abideth forever." Though nations perish like the grass, the Word of the Lord endureth forever. They only live who by that Word are born again; and who have purified their souls in obeying the truth through the Spirit. Brethren, live ever in that Word; keep that Word ever within you as a living principle. Above all, live in Christ, the Living Word—He in you and you in Him.

I have rejoiced greatly from time to time to hear of your prosperity; that you continue instant in prayer, in your attendance upon the ordinances of the Gospel, and in your devotion to the interests of the church; that you have been continued in health and in the enjoyment of all outward good. I have not heard that death has entered any of your families; yet I hardly dare hope to find so numerous a circle unchanged, after an absence of a year. Even now the seats of some among the many whom I picture as in their wonted places in the lecture room to receive this message from their pastor, may be vacant, and *they* have passed to the immediate guardianship of the Chief Shepherd and Bishop of souls. The Lord be with you in any trial that His providence, ever wise and kind, may send upon you.

I am glad to know that you are ministered to in part by one to whom, under God, I owe so much; my former pastor, the Rev. Dr. Skinner, through whose preaching I came to the knowledge of the truth. Receive the Word at his lips, and at the lips of all whom God may send to you.

For myself, I have been favored in all this journey with valued Christian society, and especially with the near companionship of one already favorably known to you through his works upon Christian experience. Such a companionship cannot fail to be eminently profitable, regulated as it is by the law of Christian kindness and by a supreme reverence for the truth as it is in Jesus.

My general health and my mental activity are fully restored; and though occasional symptoms remind me of my frailty and of the possibility of some lurking disease, or at least of a chronic tendency to disease that may call for constant care, yet I hope to be able to resume my labors as in former years. I trust that I shall find your numbers increased, and your graces developed, through an outpouring of the Holy Spirit.

And now "having no more place in these parts, and having a great desire to come to you," I shall set my journey thitherward as soon as I shall have accomplished my mission of inquiry in the land of Judea. "But now I go to Jerusalem." When I have performed this journey, and have seen the brethren at Beirut and at Constantinople, who labor in Christ for the renovation of the churches of the East, I will come to you with all speed. And I am *sure* that, when I come to you, I shall come in the fullness of the blessing of the Gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may come to you with joy by the will of God, and may with you be refreshed.

"Now the God of peace be with you all. Amen."

Your affectionate Pastor,
JOSEPH P. THOMPSON.

THEBES, Egypt, Feb. 25, 1853.

A LETTER FROM MISSOURI.

ST. LOUIS, May 15, 1853.

To the Editors of the Independent:

I partly promised to drop you a line occasionally, should aught occur I supposed would be of interest to your readers. The scene now before me on this Sabbath evening is, to one from the land of the Pilgrims, certainly of a novel and melancholy interest—a scene sadly and fearfully significant—significant of the trials and perils of our times and our civilization—exponential of the conflict in the bosom of our age as well as of dangers that press, I was about to say, on Americanism and Puritanism, I rather say, on Liberty and Christianity.

The scene is before my own dwelling, and the hour a most tranquil and mellow Sabbath evening, after the close of the afternoon service. The holy time is declining as softly and sweetly as a saintly life on earth passes into the eternal Sabbath. The hour, the light, the green groves interlaced with sunshine, the glassy pools, all earth and sky—all, save man, seem Sabbath-keeping. But man forms a most melancholy and ungrateful exception. This exception I now notice. At this hour, from the window of my study I now overlook a spectacle that transports me *more* than 2000 miles from Plymouth Rock, and makes it almost impossible for me to conceive I am still on American soil, in the land of the descendants of those who sought the wilderness of the New World to plant a Christian state, and kept their first Sabbath on a desolate isle under the snow-burdened pine and oak, with an orchestra of storm-wind and roar of wintry ocean. The scene also transports me some 2000 years into the past—to times where the bacchanals reveled by Hemus and Cytheron.

The landscape before me is in the western suburbs of St. Louis. It is rich and beautiful as a dream. To the left lies the city, still panting with the dust and heat, and before me a grove with its rich green of turf and fresh leaf glistening in the breezy air and the setting sun; embosoming magic lakelets that indent the woodland with little crystalline cove and bay, varying and reduplicating its beauty. It is such a scene as might well have seduced the world's fathers to worship in groves and high places. I might in looking at it dream of Eden did not the living scenery—the human sights and sounds—rather indicate a Daphne. The genius of the place just now seems rather like that which presided over the borders of the Orontes:

"Where Thammus wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day,
While smooth Adonis from his native rock
Ran purple to the sea."

Thousands of men, women and children, decked out as for a gala day, are environing the precincts of the grove, clustering around the booths, where the sale of intoxicating drinks stimulates and inflames the profane revel; and multitudes in carriages, on horseback, and on foot, throng the thoroughfare between it and the city. Within, the grove seems alive with people, the white May dresses of the women and girls wandering about, are glimpsed through the trees, some are frolicking with the boats on the little lake, some are plying swings hung on its borders between the trees; multitudes are strewing the green hill-sides that environ it, like the rows in an amphitheatre. On the ear comes the confused murmur of voices like the sound of many waters mixed now and then with maudlin or ruffianly yells. Ever and anon the blasts of martial music, the clangor of trumpet, drum and cannon, rex the solemn Sabbath, while continuous softer strains tell of the dance and hours devoted to gayety and pleasure.

You are tempted to inquire where am I? in what heathen or infidel clime? But you are not left to doubt; for over all this strange scene hangs the national colors to tell us, lest we should forget it, we still are in our country. But I cannot help thinking, they seem to hang crimpled and drooping with shame. But though the colors are American, I am happy to say the dialect heard below is chiefly a foreign one. The multitudes I see are mostly German, those of an association called "Freemen," who are now holding a festival of three days. They assume the name of "Freemen" primarily and ostensibly as a badge of emancipation from priestcraft and superstition, and spiritual despotism. But undoubtedly there is a fling in the use of the term at all religious belief, and there is undoubtedly in its use by many a challenge of freedom from God and from all religion. They have their pulpit and platform where, I have been told, today amid music and dancing and revelry and roar of cannon, has been proclaimed no God, no judgment, no hell. Whether that is their creed or whether they have any distinctive one I have not learned. They remind one in their various aspects of the Theophilanthropist, the Deist, the Pantheist, the worshiper of nature, and the blank atheist. Probably all are represented among them. On inquiry I have been told they believe nothing. In their temper towards Christianity they are undoubtedly exponents of a reaction against the spiritual despotism and slavish superstition of Rome. But they celebrate their emancipation in a manner that wars on all religion, and which is not only most offensive to the general sentiment and habits and feelings of the people that have furnished them an asylum, but which indeed invades their rights by wresting away their Sabbath; for a Sabbath in their neighborhood is about as practicable as on a field of battle.

I have spoken of this spectacle as an exponent of a struggle in the bosom of our age. It is so exponential of the unhappy hostility between civil liberty and Christianity, which has come down to our times, one of the legion of curses consequent on ages of driveling, servile and fanatic superstition—one of the many plagues Christendom derives from Romish domination. Liberty and Christianity have been placed in a false position, unnatural and disastrous to both. Nominal Christianity—all the Christianity the million has to a great extent known, has been a hideous and malignant sham; not only despotic in itself, but appearing in the great emancipation-wars of modern nations, as the ally and champion of political despotism. Rome has armed her doctrine and discipline in behalf of that despotism, and baptized and consecrated its sceptre, scourge and chains. The nations in hating a false, cruel, dark-souled superstition, which oppressed and vexed and blinded them for gloomy ages, and which arrayed the terrors of the heavens against them, have become defiant and mad against the heavens, and regard God and religion as their foes. Flying from a double despotism at home, they have brought their wrongs, their ignorance, their fervity and hate against religion to our shores. This false position of freedom and Christianity is one of the calamities of Continental Europe, and until it can be rectified, and the nations are no longer compelled to choose between God and liberty as antagonist, they cannot be free. It is one of the felicities of the Anglo-Saxon that history has for him a different lesson. Christianity is by her exhibited to him as the religion of liberty and humanity, Christ the liberator of the million. While foreigners among us are unlearning their history and learning ours, there must be to our republic a time of fearful trial. The presentation on our shores of the same puerile, servile, arrogant system that afflicted and disgusted them in the old world, tends to keep up their hate if not their fear. These antagonists confronting each other on our shores, render it more difficult to deal with either than if they were here alone. We could more readily win the infidel from his distrust and hatred of Christianity, were it not that specimens of the church that have been for ages the curse of himself and his country abroad, start up before him in this to inflame anew his hate and perpetuate his disgust for all religion. Romanism again were more easily met, had it not power to point to these deadly and desperate foes of all faith, as indicating the final and genuine result of dissent from itself, and as presenting the ultimate type of Protestantism. But both these antagonist malign elements are here. Both abound in this city. As I passed to-day by the open doors of the great cathedral, with thousands eagerly pressing into its courts, or abjectly crouching and kneeling on the steps at the entrance, I felt I was beholding the antithetic cause of the scene out here. It is here becile arrogancy and sham, spiritual thunder and Jesuitic charlatanism on the one hand, answered back by blasphemous derision and infidel hate on the other. The more I see of these two phases of character into which the majority of our immigration resolves itself, the more I value for both continents such men as Kossuth and Mazzini—men both lovers of liberty and lovers of God. 10 o'clock, P. M. Having just returned from evening meeting, I find the music and dancing and cannonade still going on. The torches and lamps glittering among the trees, make the grove look like a vast cave glittering with stalactites. They violate and vex the soft light of the moon as yonder scene does the holy quiet of the Sabbath. Yes, happy thought, this puny insurrection of man against Jehovah with that tumult of revelry and those impious and savage hootings against the heavens, can disturb the high repose of the true Sabbath of God no further than those flambeaux can eclipse or vanquish the pure, soft, infinite light of the skies. They may afflict and vex their petty sphere—nothing more.

The scene tells with fearful plainness that I am on missionary ground. I might well imagine I was gazing on the nightly orgies of the Menads or the worshipers of Ashtaroth. Surely here is heathendom in the heart of this magnificent American domain. Surely Protestant America has a vast and difficult work. Her walk between superstition and infidelity is like the Pilgrim's walk between the noisome bottomless bog and the infernal flame.

It were well for the East occasionally to look in upon scenes like these at the West, in order to appreciate the conflict going on here, and the force engaged in it; and the necessity of intense agonism on the part of the American church, in order to save this glorious valley to the cause of Christian truth and liberty. Meanwhile, things here are not without encouragement. An effort has recently been made in behalf of the outcast boys of the city who have been led by their position, and sufferings, and neglect, to regard themselves and society as natural enemies. The effort has assumed form and the name of a "Boy's Meeting," at which the young Bedouins of our city are gathered by tickets and the use of other especial means; and it is hoped to retain them there, both by creating in them an interest to acquire religious knowledge, and joining to this on the evenings of the week the attractions of the magic lantern, with views in astronomy, natural and Biblical history, &c. It is hoped by these means to give them higher tastes and interests than their previous condition has fostered, and gradually to lead to more self-respect and a higher aim of life. The enterprise has commenced under favorable auspices. It began Sabbath before last, with 150 scholars; there were 200 to-day. Their meeting is at present under the charge of Rev. Mr. Jones, of the Boatmen's church, who has a ready faculty for this as for most other methods of doing good in the city.

Among other indications of the progress of evangelical Protestantism, I may notice the fact that a Presbyterian church (New School), on Pine and Tenth-streets, has been dedicated today. The church that worships in it is the same in which, in former times, Rev. Mr. Townsend (and after him Rev. Mr. Long) labored with much efficiency. They have now a tasteful and convenient house in a very desirable part of the city. Their new pastor is Rev. Mr. Hill, formerly of Dayton, Ohio, who, it is hoped, will prove an accession of strength to the Protestant ministry of the city. The coming of Rev. Dr. Rice, who supplies the place of the late lamented Dr. Potts, in the Second Presbyterian church, is regarded as an event auspicious for the progress of evangelical truth among us. He is said to wield a trenchant sword and a strong one against Romanism.

St. Louis seems to be becoming more and more regarded as a place of central interests and efforts, conventions and institutions. The Old School Presbyterian Church are deliberating on the establishment of a great central theological seminary for the West, at this place. The National Medical Convention is to meet here next year. The Unitarian Western Convention has just closed a session in this place, marked by much talented and interesting discussion. Among other questions was that of increasing the earnestness of religious feeling in their members and their ministers. The New School General Assembly are confidently expected to appoint their next meeting here, as the Old School did the year before last, and as the Methodists also held their great national ecclesiastical conference here three years since. To say that we have a Romish Cathedral, a Jesuit College, an Archbishop, and sisterhoods of all orders, is only to state facts many years old. This has been a great central point for Catholic operations in this valley. Here they have immense wealth and rapidly increasing endowments. Their organ, the *Shepherd of the Valley*, is speaking out the spirit of Romanism in tones that seem to come up from the ages of Hildebrand and Innocent III. Doctrines for which any journal would have been mobbed a few years since, running a muck against the great cherished principles of our American civilization, are now its regular pabulum for its readers. It is perhaps the boldest Romanist organ in the country. Its boldness smacks something of the fanatic and much of the infatuation which God sends preparatory to destruction. We are glad of its out-spoken audacity. It effectually unmasks Rome—the same yesterday, to-day, and always the implacable and unchangeable foe of liberty. It perfectly stultifies the theory put forth by some Catholic writers and prelates in modern times, of a wedlock to be effected between Rome and Democracy in the nineteenth century. Rome is by nature and necessity, and professed principles—yea, of her very soul and life—intolerant, eternally and uncompromisingly so. Such she is; and we are glad some among her acolytes are demented and arrogant enough to bruit forth the fact, and openly proclaim, that when she obtains the power, religious tolerance will be in this country only a memory. We then must be very careful she does not speedily get the power.

Apropos of great meetings, I will only say, in closing, we are anticipating a great meeting of the Pacific and Atlantic with the Mississippi in our place before many years,—not to say of Hudson's Bay with the Gulf of Mexico, in the not distant future. "The road between *London and Canton*," as we term our Pacific railroad, already smokes and whistles along the base of the valley before the door of my house. But, alas, like every other public conveyance in this country, it runs over the Sabbath of God and curses the country in the precincts each Sunday with the invasion of its holy rest, by thousands of the vicious, and ignorant, and pleasure-seeking of our population.

GENERAL ASSOCIATION OF MICHIGAN.

ANN ARBOR, Mich., June 3, 1853.

The General Association of Michigan met at Ann Arbor, May 31, 1853, and was opened with a sermon by the Moderator, Rev. P. R. Hurd, from Luke 12:32. Rev. J. H. Benton was chosen Moderator, and Rev. H. L. Hammond, Scribe.

There was a very large attendance both of ministers and delegates; and on the first ballot for Moderator, forty-three votes were given, and many came in afterwards. The body was not only large, but (not being a member I may say it) every way respectable, and I do not except in the comparison the eastern bodies generally. It represents about 90 churches and 75 ministers, and all that belong to the local associations are members of this body.

On Wednesday morning, the Association met according to adjournment, and, as is their custom, engaged in devotional exercises.

Delegates were received from the General Associations of Massachusetts and Illinois, from the Synod of Michigan, from the conferences of M. E. and M. P. churches of Michigan. Brethren from New York, Connecticut, New Hampshire, and Ohio, were also invited to sit as corresponding members. There were more than forty ministers present.

It was early announced that the Mass. Doctrinal Book and Tract Society had presented to each of the Congregational churches of Michigan an entire set of their publications. Two thousand dollars will hardly cover the expense of this magnificent gift which is to gladden the hearts of so many ministers, and which will largely edify these congregations, as it will contribute efficiently to the improvement of the ministrations of their sanctuaries. This generous benefaction was received with very lively expressions of gratitude to the noble-hearted and judicious donors, and of many earnest and confident hopes of the growth and purity of the churches and the ministry they were designed to benefit. These works are designed to constitute the nucleus of a pastor's library, which is to be owned by the churches for the use of the pastor, and it is expected that each church will add to this library as they may be able. What a strong inducement will it be to the ministry to enter this field, when it is known that in all our Congregational churches there is a valuable "pastor's library!"

The Association resolved that the thanks of this body be returned, "in the name of our churches, to the Mass. Doctrinal Tract and Book Society, and to the benevolent individuals and churches in the East, by whose generosity we are thus favored, for a gift, so much needed, so rich in its intrinsic value, so fraught with precious influences in the future, and so pleasant as a pledge of kind remembrance and interest on the part of our Massachusetts brethren." They also recommended to each of the churches the adoption of some plan for adding to this library valuable theological works; and although these books "are an unqualified gift from the Doctrinal Tract and Book Society to our churches, we feel that it would be but fit that, as an expression of its gratitude, each church should take up a thankful collection, according to its ability, for the aid of that Society, that it may be encouraged and aided to extend like gifts to others, like us in their need."

The agents of the principal benevolent societies were allowed ten minutes each to present their several objects to the Association, and the usual resolutions of commendation were ad

is not the great instrument of light and regeneration? The Bishop made the following reference to his own country (Ireland):—

"You have heard a great deal of the work that is going on there; if you look to it you will see that it is all connected with the spread of the Bible. (Hear, hear.) The parts of the country in which the reformation is going on, and with a blessed effect, are parts of the country where, through your liberality, the Scriptures have been circulated.—(applause)—the Irish Scriptures, in the greater part of the west and the south, were received first because they were Irish, and then loved afterwards because they were emancipators, because the truth made men free. (Hear, hear.) It is there that the great work is going on, bearing a testimony to the value, the influence, and the power of God's Word. And in those parts of the country there are Scriptural schools; there are no national schools there; but in the diocese of the Bishop of Tuam alone there are 10,000 children, thoroughly instructed in the Word of God, and able to give to every one that asketh them a reason of the hope that is in them."

Dr. Vermilye presented an interesting outline of the position and prospects of the American Bible Society. Glancing at the difficulties and objections raised, Dr. V. made pointed reference to the Anglo Catholics, who in truth are scarcely second to Holy Mother Church in their hostility to Scripture. Of these he said:

"There are those, again, who conceive that the Bible is not to be freely opened before the minds of the community, that every one may be allowed to read in his own tongue the wonderful words of God; but they would carry us back to some remote age, and into some cloistered recess, where the light of heaven is permitted to come straggling, perhaps, through painted windows, and where the inquirer who asks what he must do to be saved is to stand and read in black letter, if he can decipher it, what the Bible teaches; and then he is not to interpret according to his own convictions and judgment, but, with the priest at his elbow, is required to take that solution of its meaning which the priest may give him. (Hear, hear.) It may be very well in some countries; it may be very well on the Continent; it may possibly do in some parts of Great Britain, where you glory in those noble edifices; but it will not do in the United States, for we have not come to this yet. (Laughter and applause.) And what are Christians to do there, if people are permitted only to read the Bible under these circumstances, and to take its meaning and interpretation from the lips of a priest, who may or who may not understand it, and who may or may not have the honesty to give them its import?" (Hear, hear.)

Rev. T. Binney followed. His speech was suggested by a remark made in one of many letters which he had received, the writer of which appeared to be groping after truth; and applying to him for something like guidance, he found these words:

"'It seems to me that the credendum of Christianity has undergone a change in the lapse of years. In the early ages it was belief in a person, in the middle ages in a church, and at present in a book;' and so he does not know what to make of it. Now I accept this. I do not accept it so far as to admit that Christianity itself, or the real and actual credendum of Christianity, has undergone this change; but I am quite ready to admit that, historically, there have been, as it were, these different aspects of Christianity."

Mr. Binney described the belief in a person whom the nations received,—a personal, living Christ, a personal Redeemer, bringing through His sacrifices and His offices, to every one who believed in Him, a personal redemption. But upon this a change had come,—instead of a personal, Divine Christ, a human representative, a perversion, and almost a parody of every Divine thought. Then came another change,—a poor monk, wrestling with the Devil and with himself, found a Bible, and he saw the Pope:

"Here, then, is the philosophy of what is termed bibliolatry. There was for many ages belief in the person; there was for many ages more belief in the thing; and now there is belief in the book. But why? Because the book says to the thing, 'Get out of the way, let the whole world go back to the person.' (Applause.) It is not simply so much paper and pasteboard, it is not simply as a book, that we reverence the Bible; what moves us is this, that when the enormous thing is developed, when the Man of Sin stands in the place of God, and shows himself as if he were God, with that Man of Sin places himself between us and the great personality who is the source of our wisdom and life, the Bible comes, and not only takes away what hides Christ, but does not interpose even itself, except as light is interposed between us and the sun in nature. (Applause.) I will give you an illustration of this. 'How do you know there is any Christ, Tom?' That is in 'Uncle Tom's Cabin.' No, no; do not point there. [This remark was made in consequence of some persons pointing to a side gallery.] Mrs. Stowe has been here, but she is gone. Let me here say, that such is the influence of her book even in France, that when colporteurs have called at houses offering the Bible for sale, they have been met with the question, 'Is it Uncle Tom's Bible, because in that case we will have it?' Thus was the remarkable work called seemingly aiding the Bible Society. 'How do you know there is any Christ, Tom?' 'Feels him in my soul, Massa.' That is it; it is the impulse of God in the human soul. 'Singular,' said St. Clair, 'that the story of a man who lived and died 1800 years ago can have such an influence yet.' 'But He was no man,' he added. 'O that I could pray again as my mother taught me.'"

By an easy transition, Mr. Binney here adverted to the American deputation, and to the "black letter" edition of the Scriptures, referred to by Dr. Vermilye:

"I would not, my lord, say anything offensive towards our friends from the United States. I fully sympathize with them, as I am sure we all do, in their difficulties, and congratulate them on the success of their efforts to circulate the Scriptures. When one of those gentlemen spoke, however, of persons who could not read the Bible except in a black letter, I could not help thinking that there are some black men who are not at present allowed to read it in any letter at all. (Loud cheers.) I repeat that we sympathize with them in all their difficulties; but if there be in America any public cruelty standing in the way of the free circulation of the Scriptures to every man, be he black or white, to whom God has given a human soul, I beg to assure him that the heart of this assembly is lifted up as that of one man, in a cry to God that all lets and hindrances may be removed, and that our brethren of the great American Bible Society may not be obstructed in their efforts to place the Holy Scriptures in the hands of every man who is of the same color as Uncle Tom." (Loud cheers.)

Dr. Close, of Cheltenham, a leader of the evangelical party in the Established Church, and a personal friend of the evangelical Bishop at Ningpo, read some very interesting extracts from that Bishop's journal, in which is described the truly fraternal feeling existing between the various pioneers of Christianity there.

Dr. Malan, of Geneva, spoke in a devout strain. He had appeared to him, during the hours that he had been there, the Lord Jesus Christ was speaking to all of them; and he endeavored to direct the hearts and minds of the assembly to Him as present.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Except in the very crisis of the struggle for the abolition of slavery in the West Indies, there has been no such meeting as the present. Exeter Hall was crowded to a powerful and almost alarming degree, and thousands, it is said, went away, unable to obtain admission. Professor and Mrs. Beecher Stowe were present. When the honored lady entered, the excitement was extreme, and the cheering vehement and prolonged for several minutes. Mrs. Chisholm, who has labored with so much skill and energy to assist the poor to emigrate to Australia, was also present, and sat opposite to Mrs. B. Stowe.

The Earl of Shaftesbury most appropriately and worthily presided, and spoke with even more than his usual animation and directness. They were there, he said,—

"To protest with the utmost intensity of principle, and with all the force that language could command, against the grossest wrong which the wickedness of man ever perpetrated against his fellow-men—(cheers)—a wrong which, great in all ages—great in heathen times, and in heathen countries—great even under heathen sentiment—was indescribably monstrous in Christian days, and not unfrequently was exercised over Christian people. (Cheers.) It was surely remarkable and disgraceful to this century and generation, so boastful as it was of its progress, that after the institution of so many Bible societies, after so many professions and preachments of Christianity, and after so many declarations before their fellow men, that they should be assembled at this time to protest against the conduct of a mighty Protestant people—(cheers)—who, in the spirit of the Romish Babylon, had resorted to her most abominable practices—namely, making merchandise of the temple of God—trafficking in the bodies and souls of her people." (Cheers.)

They had confessed their share in the wickedness of the past, and they had sympathised with the bulk of the American people:

"But they had no patience with those professed leaders who misled the people, with those who blasphemously rested slavery on Holy Scripture, and who, in this way, desecrated their pulpits with doctrines better suited to the synagogue of Satan. [Cheers.] This was indeed a dismal prospect to those who trembled at this display of human power; but they had this consolation, that while the enemy came in like a flood, the Lord would raise up a standard against them, and He had done so now. He had raised up a new, wonderful, and inspired protectress; and though her sex was feeble, yet, irresistible by her truth, she would prove to their adversaries a tower of strength; and the Lord would sell this Sisera into the hands of a woman."

He then read an extract from a decision of Judge Ruffin, of North Carolina, in which, in conformity with the law, the absolute right of the slaveholder was asserted to be beyond discussion. The slave must have no appeal against the master, whose power was not usurped, and that power was conferred by the laws of man, at least, if not by the law of God:

"'That was the way in which were regarded beings created by the same God, sanctified by the same Savior, and destined to the same immortality with themselves. That appeal had been refused, but there was another appeal where God was the judge, mercy the advocate, and unerring truth the guide. Some had talked of the inferiority of the race of the negro, but were they not immortal beings like themselves? Was it, then, the duty of those who advocated this cause to stand still? They would only stand still when they were commanded by that God who bade the sun stand still in Gideon and the moon in the valley of Ajalon. It was argued that by their action they would do more harm than good. That argument, if adopted, would have defeated the efforts of Clarkson and Wilberforce. Slavery was no doubt a mystery, and so was all sin; and by the blessing of God they would fight against it with the weapons of righteousness; and let them pray to God that this country and America, which were the sole depositories of Protestant truth and of civil and religious liberty all over the world, should be joined heart and hand in every noble enterprise for the temporal and eternal welfare of the human race, and let them together penetrate into every nook of the earth to unfasten the heavy burden, and to let the oppressed go free." [Cheers.]

Rev. W. Brock (Baptist) moved,—

"That the meeting, impressed with a conviction of the inherent sinfulness of slave-holding, and of the doctrine that a human being may be made a chattel, and become property to his fellow-man, deem it incumbent upon them to asseverate the principle of immediate and unconditional emancipation, as the only one that is consistent with the rights of the slave, and the duty of the master; and regarding the maintenance of slavery in Christian communities as a disgrace to humanity, a dishonor to civilization, and an outrage upon religion, would affirm it as their conviction, that it is the duty of Christians, of all denominations and in all countries, to lift up their voices in uncompromising condemnation of an iniquity so monstrous, and to employ all moral and pacific means to effect its removal."

Rev. S. R. Ward (colored), of Canada, seconded the resolution in a speech of much force and eloquence. He argued against the claims of the slaveholder to a money compensation: it was compounding for a sin, and sinners should not be paid for repentance. He urged that slavery in America was maintained more by the guilty neglect of the North than by positive acts of the South:

"He stated that so great was the prejudice that a negro who at the battle of Bunker's Hill had greatly distinguished himself was always placed in the back ground behind the whites in all the pictures of that battle. He stated also that on his coming to England Mr. Cunard had refused to allow him to take his meals with the other passengers on board the steamer out of deference to the prejudices of Americans, and stated that to be an illustration of the influence of slaveholders even upon Englishmen."

The reverend gentleman made altogether a very powerful and effective speech, and sat down amidst loud applause.

Prof. Stowe, who was received with great and continued cheering, moved the next resolution:

"That with a view to the correction of public sentiment on this subject in slave-holding communities, it is of the first importance that those who are earnest in condemnation of slavery should observe consistency, and therefore that it is their duty to encourage the development of the natural resources of countries where slavery does not exist, and the soil of which is adapted to the growth of products—especially of cotton—now partially or chiefly raised by slave labor; this meeting would earnestly recommend, that in all cases where it is practicable, a decided preference should be given to the products of free labor by all who enter their protest against slavery."

The Professor excused himself from speaking at any length, on the ground of feeble health. He briefly sketched the history of slavery. At the close of the Revolutionary war, it was universally acknowledged that slavery was a sin and a shame, and it was expected it would be abolished in every state. The feeling in respect to color was much less in his youth than now. The profitableness of slavery had altered the estimate made of it. Now it was not a sin and a shame. Twenty-five years of a successful cotton trade had proved slavery to be right in the eyes of Americans. There were, he said,—

"Three ways by which slavery in the United States could be abolished—firstly, by a bloody revolution, which no one desired; secondly, by persuading slaveholders that the system was wrong, and that they should give it up. But as regarded that course, the cotton bought by this country was the strongest answer to the arguments in its favor. Some fifty, or even thirty years ago, in America slavery was thought wrong; but twenty-five years of a successful cotton trade had proved it to be right in their eyes. The third course was to make slave labor unprofitable as compared with free labor. When the Chinese laborers went to California it was said that it looked like the beginning of running slavery out. Let that system of free labor be encouraged, and if cotton consumers did not grow rich so fast by free as by slave labor, let them practise a little of the self-denial that they wished the slaveholders to exhibit. He had only discharged a duty to his conscience in placing that principle before them."

In this speech, as in others, there are indications that Prof. Stowe has abandoned all hope that American slavery will be mitigated and abolished by philanthropic and Christian effort by Americans and American Christians. He would seem to rely upon economical causes, and have Satan to cast out Satan—the labor, the extremely cheap labor of freemen, or nominally freemen, to displace that of the negro and colored race; and as Americans would raise cotton by forced labor, he would have England refuse the cotton so raised. This being now a literal impossibility, Prof. Stowe referred to a former visit to Europe:

"He had visited England seventeen years ago, and now on his return he found a wonderful advance in the condition of the poor and laboring classes. He had found that there was a strong feeling in the higher classes for the laboring class, and that same feeling of philanthropy which actuated them in bettering the condition of the poor at home, induced them to hold out the hand of sympathy to the suffering of the same class abroad, and made them desirous of doing for the slave in America what they were doing for the poor of their own country."

He also adverted to a puerile and extremely ridiculous notion put forth by certain American writers, which would seem to be too childish to have been promulgated by any full-grown citizen:

"He was told the feeling of this country on this point was only one of jealousy at the rising greatness of America. He believed it to be false, and that it was the same philanthropy which they extended to the poor of this kingdom that throbbed in their hearts towards the American slave; and because it was a Christian philanthropy, he hoped it would be successful in its object. In conclusion, he thanked them for all they had done, and urged them to do more, and perhaps some present might live to see the emancipation of all slaves. He could not expect to live to see it, but he would live and die laboring in that cause." [Cheers.]

Rev. C. Beecher spoke briefly to the resolution; Col. Peyronnet Thompson, a veteran in war, literature and politics, moved the last resolution. Col. T. fought by the side of Bolivar and the combatants for South American liberty; he was one of the ablest and earliest writers in the *Westminster Review*; the author of the Catechism of the Corn Laws, and the teacher of Cobden and Peel. The venerable veteran and patriot moved,—

"That this meeting, whilst deeply lamenting the oppressive enactments which several of the states of the American Union have recently passed with respect to their free colored population, and which are not only calculated to perpetuate prejudices against color, but the avowed object of which is the forcible removal of free-born men from the land of their birth; and whilst regretting that the iniquitous fugitive-slave law is likely to be still maintained, would nevertheless record their satisfaction at the encouraging signs which are manifesting themselves in that country, and recognize the services which have been rendered to the Anti-Slavery cause by the writers who have infused a new spirit into the literature of the day, and held up slavery to universal reprobation; by the politicians who have denounced it, and by abolitionists generally, both in England and America."

Mr. G. Cruikshank, the celebrated artist, seconded the resolution. With this the meeting terminated. Mrs. B. Stowe and friends retired amidst the loud acclamations of the assembly.

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JUNE 16.

ANOTHER CHAPTER IN PROVIDENCE.

The late accounts of the progress of the revolutionary movement in China, seem to demonstrate another intervention of Providence, not less marked and important than any that have preceded it, for the rapid publication of the Gospel through the Earth. If the rumors which have obtained currency in England and in this country are not altogether exaggerated or mistaken, the days of the present Tartar dynasty in the Celestial Empire are numbered. Already, probably, a new government is enthroned in place of the old, and a new imperial policy is inaugurated. The swift and great successes of the revolutionists, their vigor, courage, resources, and evident intelligence and sagacity, all seemed to promise this at the last advices; and ere this, in all probability, it has been realized. If so, it can scarcely be otherwise than prophetic of good to the spread of Christianity. The inevitable weakness of the new government, will lead it to seek more intimate alliance with foreign, and especially with Christian and Protestant Powers. English and American influence will almost certainly be prevalent in the empire, as they have never been heretofore; and a broader door will thus be opened for the introduction of the Religion with which their name and power are identified, and on which their whole prosperity is conditioned. All this, without reference to the remarkable proclamations issued by the leader of the revolutionists, in which he seems to recognize the truth and authority of Christianity, and to aspire to success as the leader of a religious not less than of a political and secular movement. How much of importance is to be attributed to this aspect of the rebellion, cannot now of course be estimated. But aside from this entirely, the very fact that the government when installed will be new, and that therefore for the present it must be weak and dependant, in the present state of the world, will bring it to closer affiliation with other powers, and will make their influence more powerful in it.

Indeed, even if the rebellion should be unsuccessful, and the existing government should retain its place, the shock it has experienced will not fail to make it more careful of the friendship of foreign nations. They will not again be held or treated as 'outside Barbarians.' The Flowery Empire is shown to have thorns in it. The Brother of the Sun and Moon has many rebellious satellites in the System which he illuminates. The stability of the imperial throne has at least been seriously menaced and imperilled by a great popular uprising. And the result must be, in the end, to force the government of China into closer relations to European powers, to make it more sensible of the aid to be derived from those gigantic iron-linked nations, whose cannon-balls are harder than silk umbrellas, whatever the Mandarins may vote on the subject, and whose representative ships are as much at home at the quays of Canton as at the docks of Liverpool, among the inlets of the China Sea as on the Bay that clasps New-York in its gleaming arms.

In the whole history and result of this revolutionary movement, will be seen at last, we cannot doubt, the guiding hand and mind of God. He overturns among the nations, to make a passage for Messiah's Standard. He breaks, destroys, and re-forms Empires, to carry the kingdom of His Son to supremacy over the earth. The same infinite Will which originally gathered the barbarian hordes from the North of Europe and from the centre of Asia, and cast them irresistibly upon the Roman Empire, tribe pressing upon tribe, that they might take up into themselves its newly established and reigning Christianity, and might thus form the basis of the present and separate European States: the same will and mind, which directed the Reformation, which colonized this country, which opened to the Saxon race the Pacific coast, which has gradually opened the world, its continents and islands, to the spread of the Gospel—the same eternal mind and will are expressed, we doubt not, in this unlooked for and wide-reaching movement in the heart of China. Political speculations do not exhaust its significance. GOD is ruling in it, for his Son. The Divine energy is enlisted and at work for the advancement of Christian ideas and laws, in that immense and populous Empire, and through the Continent of which it is a moiety. And who shall faint, when God works with him! Who will not feel redoubled force, as impressed with the thought that the Almighty Himself is the Leader of this Cause!

THE "SENIOR EDITOR" AGAINST UNCLE TOM'S CABIN.

The last particular in the indictment of Uncle Tom's Cabin by the senior editor of the *New York Observer* remains to be considered. It is in these words.

"5. *The book is calculated to incite slaves to run away from their masters, and, if necessary to secure their escape, to shoot the officer of the law.*"

We give this charge a distinct and deliberate examination for the sake of the principles which it involves and which the examination of it may illustrate. The accuser divides the charge into two parts;—*first*, the book incites slaves to run away from their masters, and even good slaves to run away from good masters; and *secondly*, it incites the runaway slave to defend himself against recapture by shooting, if necessary, the officer of the law.

How does Uncle Tom's Cabin incite slaves to run away from their masters? Behold the proof.

"Slavery is bad enough at best; but to exaggerate its evils, as they are exaggerated in this book, and especially to exaggerate the danger of good slaves being sold away forever from their best friends," is calculated to incite good slaves to run away from good masters. At this moment a story is circulating in our papers, that a slave on a farm in Kentucky, who had obtained a copy of 'Uncle Tom's Cabin,' read it to his fellow slaves, and, in consequence, '25 of them escaped to Ohio, and were passed on 'the underground railroad' to Canada. This is stated exultingly in the abolition papers as one of the good effects of the book. But will no bad effect follow? With such facts before them can we wonder that southern legislatures pass laws making it a penal offense to teach any slave to read? And if the slaves are not taught to read, when will they be prepared for liberty?"

That the "evils" of slavery are exaggerated in the book is a position which some readers might deny. But the writer before us forestalls such denial by assertions like the following, assertions which we believe are by no means new to the readers of the *Observer*.

"They ought to know, too, [that is, all men ought to know] that when the slaves are converted, the severance of the relation of the master by any sale of the slave, except with the slave's own consent, is an almost unheard of occurrence, and that the sale of a real Christian of Uncle Tom's character to such monsters as Haley and Legree is a mere figment of the novelist. The fact is that, in many large districts of the South, the humanity of the master and the public sentiment are almost as efficient as a law would be in protecting the slave from such a calamity," [as that of being separated from their friends by sale.]

These are sweeping assertions, contradicted by the tables of the census, contradicted by the advertisements in almost every Southern newspaper, contradicted by undeniable facts almost constantly coming to the knowledge of those who are willing to know the realities of the American slave-trade. It is easy to throw out such assertions, but before doing so any man who values his reputation for accuracy, ought to ask himself what has become of almost the entire natural increase of the slave population of Virginia from 1830 to 1850. The census of 1830 shows in that proud old commonwealth 469,757 slaves. The natural increase of those slaves in twenty years supposing it to have been at the same rate with the increase of the slaves in all the United States, (or a fraction less) was no less than 631,000. But the actual increase in Virginia, as shown by the last census, is only 2,771. What has become of the difference? Are 30,000 slaves deported annually from Virginia alone, by the operation of the slave-trade; and are we to believe that the sale of a "converted" slave, except with his own consent, is "an almost unheard of occurrence"? Can even our respect for "the senior editor" compel us to believe, in the face of these statistical returns, that "the sale of a real Christian of Uncle Tom's character" to a slave-trader "is a mere figment"? Perhaps we might believe that "in many large districts of the South, the humanity of the master and the public sentiment are *almost* as efficient as a law would be" for the protection of the slave against the misery of being separated from his wife and children by sale. But the question remains, How efficient would a law be, as long as slaves are lawful merchandise? How efficient would a law be, as long as slaves are chattels, liable to be taken by the sheriff for the payment of the master's debts, and so long as slaves are more easily exchanged for money than any other sort of property? How efficient would a law be (if imposed from without) in that condition of "public sentiment" which forbids the enactment of such a law?

Good pious slaves like Uncle Tom are never sold to slave-traders! At this very moment, a poor free woman is going about from house to house, and from street to street, in the neighborhood in which we are writing, begging the money with which to redeem her pious husband, (a member, like Uncle Tom, of the Methodist Episcopal Church,) out of the hands of a most respectable slave-trader, who had kindly consented to wait before putting him into the ordinary channel of that trade, till she can make her desperate experiment—an experiment as desperate and as heroic as that of Jeanie Deans for the deliverance of her sister. In her behalf we beg the senior editor to send us, from the *Observer office*, ten dollars. The *Journal of Commerce* is already on her subscription-book for that amount, and will do as much more, rather than permit Uncle Tom to go under the hammer.

But what if the evil is exaggerated by the book now in question? How will that exaggeration incite slaves to run away from their masters? And especially how can it incite "good slaves to run away from good masters?" Surely if the exaggeration is so gross and palpable as our friend alleges, it cannot impose upon the slaves. Surely they, of all the people in the world, have the best opportunity of knowing what slavery is in its certainties and in its contingencies. Those twenty-five who are said to have run away from a farm in Kentucky after the reading of Uncle Tom's Cabin—did not they know that the sale of Uncle Tom from so good a master and mistress as his is a mere figment, a thing that never happens in real life? Did not they know that the peril from which Eliza Harris snatched her child, is a mere impossibility? Did not they know that "when the slaves are converted the severance of the relation of the master by any sale of the slave, except with the slave's own consent, is an almost unheard of occurrence?" Did not they know that "the humanity of the master and the public sentiment are almost as efficient as a law would be in protecting the slave from such a calamity?" If they did not know, who does? Mrs. Stowe's exaggerations may impose upon ignorant and credulous people in the free states; but surely the slaves themselves, with all their advantages in respect to exactness of knowledge, are not to be imposed upon in that way. And if there were danger of their being imposed upon, and made to believe what they know to be false, is it not the easiest thing in nature to undeceive them? Give them the *New York Observer*. Let them read that; and will it be possible for them, when they compare the exactness of its statements with their own experience, not to know that the sale of slaves to traders, and especially the separation of families, is a thing that very rarely happens, and that the chances of it in any particular case are not worth running away from! How preposterous is it for the Southern people to make laws against the slaves learning to read, for fear of their becoming discontented in consequence of reading Uncle Tom's Cabin, when the first thought of every slave in reading it would naturally be, "God be thanked that my lot is not that which is represented in this book! God be thanked that the *Observer* is right, and Mrs. Stowe all wrong! My cabin is safe! There is no danger of my being parted from my wife or my children! There is no Haley in these parts!"

But we have not yet touched upon what the accuser considers as the gravest part of his accusation. His charge is not only that the book incites the slave to run away, but also that it incites the runaway slave to make good his escape by shooting, if necessary, the officer of the law.

"That the book is calculated to incite slaves to run away from their masters is not however the chief charge we bring against it. In some cases almost every man would justify a slave in quietly making his escape. But the book goes farther. It is calculated to incite the slave, to shoot, if necessary to secure his escape, the officer of the law. In George Harris, a high-spirited Kentucky slave, is represented as running away, and deliberately shooting one who has a legal warrant to arrest him; and every slave who reads 'Uncle Tom's Cabin,' is left to understand that this is all right, and that if he should do the same thing, and kill the officer, good Christians would not condemn him, but would applaud him for such an act: and that he could be captured and hung, that the public sentiment of Christendom would pronounce him not a murderer, but a martyr!

"We condemn this doctrine. It strikes at the foundation of all law and social order. We hold it to be the duty of every man in this country to *submit* quietly to every law of the land however oppressive. We do not hold to the duty of *obeying the precept* of every law. We will obey no law which our conscience tells us is in conflict with the law of God; (for we are 'higher law' men, as our readers well know, although we do not, like some other higher law men, believe that there is a conflict between that law and the constitution of the United States,) but we will never forcibly resist any law; and we condemn as anti-Christian every book, and must class with dangerous disorganizers the author of every book, that encourages any man to resist any law of the land. On this law, in this country, are suspended the dearest interests of more than 25,000,000 people; and no one man, or one thousand men, or one million men, have any right to resist it, unless they are prepared to overthrow the government and establish a better government on its ruins."

Some things in this are worthy of commendation. Such are the following.

1. "In some cases almost every man would justify a slave in quietly making his escape." Why not in every case in which a *quiet* escape to another country is practicable, without violating the duties of any natural relation?

2. "We will obey no law which our conscience tells us is in conflict with the law of God;" "but we will never forcibly resist any law." This is sound doctrine—just the doctrine which we ourselves have always professed and maintained.

But does Mrs. Stowe, in Uncle Tom's Cabin, teach anything contrary to the principles thus avowed by the critic who condemns her?

There are distinct methods of estimating the duty of a slave in respect to the attainment of his liberty—methods that differ with the different points of view from which the subject is regarded. There are two sorts of manliness, (a lower and a higher,) either of which may be exhibited by the slave in the conflict with the miseries of his condition. One is the merely human manliness of the hero; the other is the Divine manliness, the Christlikeness, of the martyr. Judging from the human point of view—looking at the question of the slave's duty as a question of mere justice, or of right under the law of nature and of nations—looking at it as a merely ethical question in the light of moral philosophy, the right of the slave to assert his liberty is perfect against the state that enslaves him. Of course, we have no occasion to inquire how far the question is modified, when it includes those modifications of slavery which may exist, where the state, recognizing the slave as a member of the body politic, has taken him under its protection, mediates between him and his master, guards his human rights, and is taking measures which are to result in his complete emancipation. We have to do only with absolute slavery such as exists in our slaveholding states; and we do not hesitate to say, that under such slavery, the slave has a complete right to assume his freedom and that of his wife and children, and that while quietly migrating with them to another country, he may rightfully defend their persons and his own, even with deadly weapons, if only he can do it with success. His relation to the state is not that of a citizen, nor does it at all resemble citizenship. The state disowns him, refuses to protect him, does nothing for his welfare, cares only to enslave him. He owes no allegiance to the state; he is not of it. He has no country. Nor is his condition that of a foreigner who, while within the state and under the protection of its hospitality, is bound to obey its laws. His relation to the state has nothing of the sanctity of hospitality. The state found him within its borders, a helpless infant, thrown like a wrecked mariner upon its shore; and it made war upon him; it seized him for a prey; it decreed upon him in his innocence and as the penalty of his helplessness a sentence which none but a coward would ask for as a substitute for death. The state holds him simply as a captive; it regards him only as an enemy with whom no peace is to be made; the state is only his enemy; and against the state he has all the rights of an enemy. Against the state which, for no offense whatever, has doomed him to absolute and hopeless slavery, he has all the belligerent rights which the senior editor of the *Observer* would have against some robber tribe in Kurdistan, if they had seized him and were holding him captive. In such a case, all the world, except the Quakers and the abhorred "abolitionists of the Garrison School," would justify our friend in shooting a Kurd or two, if the act were necessary to his escape, and would ensure his safety.

But after all there is as we have said, a nobler sort of manliness than this. A man inspired with the highest Christian views and affections, may find himself in circumstances in which he shall feel that while he has a perfect human right, a perfect right under the law of nature and of nations, to flee from the wrong and to resist it, God is calling him to a higher and more Christlike duty, even to suffer the wrong from which he might perhaps escape. There may be circumstances in which such a man shall feel, as by a Divine inspiration, that though he might resist the wrong and play the hero in defense of his inalienable manhood, it is his higher privilege to take up his cross, and to yield himself to every indignity and to death as one of Christ's suffering witnesses.

Now what is the truth in regard to Uncle Tom's Cabin? With exquisite art—rather let us say, with the admirable tact of genius, the author has woven the threads of two distinct stories into one. How affecting and impressive the contrast between the story of George Harris, the hero, with his merely human principles and aspirations, and the story of Uncle Tom, the martyr, glorified in suffering, in sorrow, and in agony, by the indwelling Spirit and the invisible companionship of Christ. Who can read the book and not feel that the higher level of character, the higher style of virtue, the more majestic and admirable manliness, is not that of the hero but that of the martyr? The character of "the Saintly Slave," a character so original in literature, so true to nature, so impressive and instinctive with the beauty of holiness, would not have been adequately appreciated but for the relief which it gets by being constantly though unobtrusively contrasted with the more commonplace character of the hero slave. George Harris is not represented as a model, nor as a man of Christian principles and spirit, but only as a man. He does not pretend to be a Christian; he has no higher inspiration than that of the instinctive sense of justice; and if the senior editor finds it impossible not to sympathise with the hunted fugitive standing at bay to defend himself and his wife and child—if he finds an irrepressible instinct within him which leaps up at the crack of the pistol and exults as the human blood-hound falls wounded down the rock—let him remember that the blame may belong not to the author but to the system of horrors and crimes which he has portrayed so effectively. The "disorganizer" that so perplexes the moral sense of timid formulists and arrays the instinct of justice and the inalienable right of self-defense against what bears the sacred name of law—is not Mrs. Stowe, but slavery.

No. II. of J. B. W.'s series was almost wholly in type last week, when we received from the author a substitute for that part of the article relating to the Home Missionary Society. The substitution could not be made at so late an hour; and we were therefore under the necessity of dividing the article. We now publish the remainder of the article in its amended form, cheerfully canceling for the sake of the amendment matter already in type, and at the same time suppressing the notes which we had prepared and which are quite inapplicable to the substituted paragraphs.

FELLOWSHIP WITH SLAVEHOLDERS.—No. II.

[Concluded from last Week.]

The American Home Missionary Society stands, as I think, in a different position from the American Board, and in a position (*n*) antagonistic to that of the American Tract Society. It has said and done some things which many of its friends think indicate progress in a right direction. It assumes to act on the principles affirmed in the Convention at Albany, and to support only such ministers as teach that slavery is a sin and a treasure to call to mind and expressly admit, no previous Assembly had taken.

"The measure I heartily voted for. 'The whole subject of slavery as it exists in the church,' you will please to observe, the fourth resolution expressly refers 'to the Sessions and Presbyteries to take such action thereon as, in their judgment, the laws of Christianity require.' Our Church suffers for the lack of rest on this subject, and of time to attend to other business. This action of the Assembly, I take it, will secure both. Should a Church or a Presbytery hereafter contemplate a memorial on this subject, what could it desire the Assembly to do? To express its sentiments? This action of the Assembly expressly affirms that this body has herein made such expression of its sentiments on this subject as authorizes it hereafter to dismiss it to the inferior Courts. To advise respecting the course to be pursued? The Assembly reminds them that the Inferior Courts, as advised by the Constitution, are the proper tribunals to decide such questions, and therefore the resolution refers all inquiries concerning proper action in the premises TO THEIR OWN JUDGMENT" (*p*).

---

p. Dr. Stiles is a good man and a true, "a faithful brother as we suppose;" but he is not the General Assembly, nor is he the authorized expounder of the resolution in question. Our judgment is that he misconstrues it entirely; and our judgment is confirmed by the recent action of the Assembly itself.

THE VOTE ON THE CHARTER.

The astonishing success of the proposal for an amended charter in the city of New York was adverted to briefly in our last week's paper. The most enthusiastic advocates of the reformed charter were taken by surprise at the unprecedented unanimity in behalf of it among the citizens. A majority of more than thirty thousand, when the total vote is not quite forty thousand, is a thing to be remembered by politicians; and the members of the Common Council will not easily forget their astonishment at this sudden and universal uprising of free voters against their unprincipled and profligate administration. The result, though terrible to them, is to be greatly rejoiced in by all lovers of order, of peace, and of the Country.

It demonstrates this fact: that there is a power of recuperation in New York city itself, when the civic government becomes confessedly and conspicuously corrupt; that the sense of what is due to the public Safety will overbear and hide from sight the preferences of citizens for one party or another, so soon as they become convinced that that safety is threatened by any administration. The power of the Press, too, when united and hearty in any enterprise, is signally manifested in this emphatic revolution; for the movement in favor of it has been from the first the creature of the press, and has been carried to its success by the energetic and determined adherence of that. Politicians will learn a lesson of deference to the will of the people; aldermen will learn to be more careful of their honor, or less unblushing in their corruption; quiet and order-loving citizens will walk by day and sleep by night more peacefully than of old; the practicability of self-government in great cities will become more apparent;—for this great Reform. It has been commenced, matured, prosecuted, accomplished, with a quiet but unyielding determination, with a force of intelligence, courage, and executive skill, which give the best assurance that it will be carried out faithfully and thoroughly; and that hereafter it will not be a peril to life to walk our streets, or a badge of infamy to be one of our Councillors.

RIOT OF THE ROMANISTS IN CANADA AGAINST GAVAZZI.

We present our readers with Father Gavazzi's own interesting account of his providential escape from the ruffians who assaulted him in Quebec. It is contained in a letter to Mr. G. F. Secchi de Casali, the editor of the New York Italian newspaper, *L'Eco D'Italia*. The riots in Quebec and Montreal show the genuine spirit of Romanism. And that spirit is not a whit better, which wantonly and wickedly endeavors to throw the responsibility of such riots upon Father Gavazzi himself, for lecturing on the subject of Romanism. The responsibility of his own murder might as well be charged upon the martyr Stephen, because he persisted in speaking the truth to the angry Jews, when their passions were excited against it. The responsibility of all the riots produced in consequence of Paul's preaching might as well be thrown upon Paul, because he persisted in preaching the Gospel, whether men would hear or whether they would forbear. These gentlemen must deny the right of preaching against error, and in fact they do deny it, when such preaching tends to awaken a spirit of opposition or to arouse men's rage against the truth. They are ready to assert that free investigation and discussion should not be permitted, if it irritates the wrath of the Romanists.

On every such occasional outbreak of violence, we are saluted with the advice and warning of men, who instead of rebuking the violence, insist upon the suppression of the truth, which they accuse as having produced the violence. "We told you so," is the cry. "Such violent attacks upon a religious denomination ought not to be permitted. They do no good, but only rouse up angry passion and provoke strife." But suppose it is a fierce invective against Calvinism, or Protestantism, the case is much altered. There is no danger in that, no harm in that. And indeed the truth can well bear attacks, when error cannot. It is the conscious weakness of error that renders its advocates so bigoted and irritable. But the fury of its advocates must not be permitted to shield it from investigation and exposure.

On every such occasion, we are reminded of good old Latimer's story of Tenterden steeple and the Goodwin sands. In Latimer's time, as in Gavazzi's, the Romanists were sore enraged against the truth, and there were plenty of those who declared that truth that cut so keenly as Gospel truth did, and stirred up so much anger against it, ought to be muzzled and put to silence, and that those who would persist in preaching it ought to be shut up, or burned up, as troublers of the peace. They had no business to make riots with their preaching.

Latimer gave to such men as good as he received. "Men that love their vices say that telling the truth bluntly doeth more harm than good, and filleth the world with evil, and setteth men by the ears." The preaching of God's Word, they say, is the cause of all this rebellion and sedition, these angry mobs and outrages, when it is just their own sins that trouble the peace, yet they say that the preaching of truth against error it is that troubles the peace.

"For this," said Latimer in one of his sermons, "I remember an argument of Master More, and will tell you a merry toy. Master More was once sent in commission into Kent, to help to try out, if it might be, what was the cause of Goodwin sands, and the shelf that stopped up Sandwich Haven. Thither cometh Master More, and calleth the country before him, such as were thought to be men of experience, and men that could, of likelihood, best certify him of that matter concerning the stopping of Sandwich Haven. Among others came in before him an old man with a white head, and one that was thought to be little less than a hundred years old. When Master More saw this aged man, he thought it expedient to hear him say his mind in this matter, for, being so old a man, it was likely that he knew most of any man in that presence and company. So Master More called this old aged man unto him, and said, Father, tell me, if ye can, what is the cause of this great rising of the sands and shelves here about this Haven, the which stop it up, so that no ships can arrive here? Ye are the oldest man that I can espy in all this company, so that if any man can tell any cause of it, ye, of likelihood, can say most of it, or leastwise more than any man here assembled.

"Yea, forsooth, good master, quoth the old man, for I am well nigh a hundred years old, and no man here in this company anything near unto my age. Well, then, quoth Master More, how say you in this matter? What think ye to be the cause of these shelves and flats that stop up Sandwich Haven? Forsooth, sir, quoth he, I am an old man; I think that Tenterden steeple is the cause of Goodwin sands; for I am an old man, sir, quoth he, and I may remember the building of Tenterden steeple, and I may remember when there was no steeple at all there. And before that Tenterden steeple was in building, there was no manner of speaking of any flats or sands that stopped the Haven, and therefore I think that Tenterden steeple is the cause of the destroying and decay

But again, is perseverance in maintaining the utterance of truth in the face of opposition to be termed bravado? Then the main vocation of the editor of the *Tribune* himself is, in his own opinion, bravado. If his own editorial utterances are opposed one day, he repeats them the next; he perseveres in them, in the face of opposition. What is that but bravado? He would be a poltroon if threats of violence compelled him to stifle his utterances. And so would the friends of Gavazzi and of free discussion be poltroons, if they suffer the threats of a public newspaper to choke them off from their liberty of speaking and of hearing.

But again, the *Tribune* says, "He is called here not because he has anything new to communicate." How does the editor of the *Tribune* know that? We think Gavazzi has something quite new to communicate, on the subject of the difficulties in the way of free discussion, and the manner in which mobs against it are excited, if he only related his own recent experience.

But again; "He is called here, not because our people want to hear him." Who are *our people*? Perhaps the gentlemen connected with the Tribune may not wish to hear him, but we know not who else the Editor can probably answer for as "*our* people." But who has given the Editor of the Tribune authority magisterial to announce that the people of this city (if that is the meaning of "our people") do not wish to hear Gavazzi? It is well known that there are vast multitudes who *do* wish to hear him, and are determined that they *will* hear him, and that the dictum of no public journal shall prevent it. They desire to hear him now more earnestly than ever.

But again, "He is called here, because some of our people wish to show that he *can* speak here under existing circumstances, and be fully protected in so doing." And has the Editor of the Tribune any thing to advance against that? Suppose it were precisely so. Is not that a very good reason, nay one of the very best reasons possible, for hearing him, to set an example of freedom of discussion, which shall be felt all over our country? If Gavazzi ever opens his lips again, at any time, it must be "under existing circumstances." We apprehend he could not well speak at all, except under "existing circumstances."

But what *are* any of the circumstances to which the Editor of the Tribune seems to refer, as if it were a matter costing some considerable protection, in order that Gavazzi may speak at the present time in this city? Is the fact that he has been brutally assaulted in a neighbouring province an "existing circumstance" that should prevent those, who wish to hear him again here, from enjoying that privilege? Suppose that "some of our people" *do* wish to hear him. By what authority is the Tribune or any other newspaper in this city appointed a Tribunal of appeal. We have indeed come to a singular pass, if the admirers of a Public Lecturer cannot hear him, on any subject that they choose, without having to ask the Editors of a daily newspaper whether it is wise, whether they may be permitted such freedom?

The advice of the Tribune to Gavazzi to stay away, to shut his mouth in this city, is at once threatening and insolent to him, and to those gentlemen who think proper to invite him to speak. And the whole tone of the article in the Tribune is adapted to suggest and excite that very violence in this city, of which it is well known there is no danger whatever. Never was a Public Lecturer received and heard with more hearty and unanimous applause and delight than this eloquent Italian Orator and Patriot, and we earnestly hope he will, in compliance with the invitation which the Tribune informs us is extended to him, speak again and speak freely. And now that both he and his friends have been threatened, and advised to be silent, if they have any thing of the spirit of freedom and of determination in them, they will go forward and *accomplish* their object. It would be pusillanimous in the extreme, after what has been said, if the friends of free discussion should tamely consent to have Gavazzi's eloquence muzzled.

We have not room to speak of the inconsistency in the closing paragraph of the article in the Tribune. But we may have opportunity, in our next week's issue, to give that, and some articles in other newspapers, a timely notice. Meanwhile, we assure our friends, and the friends of freedom of speech over the whole land, that there is no disposition whatever, *on the part of the people*, to make disturbance. If there were any danger, it would arise wholly from the instigations in a portion of the public press. C.

OUR HOME COLUMN.

AMERICAN CONGREGATIONAL UNION.

The American Congregational Union, organized in this city some four weeks ago, have taken a suite of rooms in Clinton Hall, corner of Nassau and Beekman-streets. These rooms are now being fitted up for the uses of the Union, and from their central and accessible position, as well as their commodious and pleasant character, will prove a very attractive place of resort to Congregationalists resident here, or coming here temporarily from a distance. Being near the City Hall, and having an entrance directly in front of the Old Brick Church (Dr. Spring's), our friends from the country can have no difficulty in finding the new Congregational Home.

AN EXAMPLE.

A gentleman of this city has pledged himself to give, during the coming year, $1000 for the support at Hamilton College of ten needy students having in view the ministry. How many of our wealthy church members, not only in New York but elsewhere, might easily engage in similar acts of beneficence, at which the world would rejoice, and by which the kingdom of Christ would be advanced most gloriously.

MUNIFICENT PROPOSITION.

The *Presbyterian* has the following statement respecting the Brick Presbyterian Church,—Dr. Spring's:—

"One of our correspondents recently protested, in behalf of strangers visiting New-York, against the removal of the Brick Church, where Rev. Dr. Spring has so long and successfully exercised his pastoral functions. We deem it due to the pastor and congregation of the Brick Church, to state that they were willing to do very liberal things towards retaining that time-honored house of God as a Presbyterian church. We learn that they offered to contribute fifty thousand dollars for this object, provided the other churches in New-York would make up the remainder of the amount requisite."

Did the *Presbyterian* know that in speaking as above, it was publishing the shame of the pastor and congregation of the Brick Church? Does the *Presbyterian* call it "doing very liberal things" for Dr. Spring and his people, for they are classed together, to sell out the church rights, which do not belong to them, for $200,000, and take three-fourths of the sum up town, entirely out of the reach of those for whom the site of the Brick Church was given? As well might you say that the thief who leaves a few dollars behind him when he has filled his hands from the rifled drawer is "willing to do very liberal things."

We do not mean to call the Brick Church people *thieves*, but only to show the absurdity of the plea here put in behalf of their liberality. But even then it seems they were willing to relinquish a small part of their expected gains only on condition that the other churches in the city should come in to help out the leanness of their donation. We have not time now to speak of this as we should like. Will our Presbyterian friends of the Evangelist and Observer give us their views of the principles involved in the case?

MISSIONARY MOVEMENTS.

At a meeting of the Board of Managers of the Methodist Missionary Society, at the Mission Rooms in Mulberry-street, on Friday last, it was determined to re-organize the mission to New Mexico, and to send an increase of laborers to Santa Fé. The increase of receipts by this Society are reported to be 25 per cent. over those of the previous year.

The Presbyterian Board of Foreign Missions has appointed Rev. S. Leighton Wilson, formerly missionary to Africa, a Corresponding Secretary of that Board. Mr. W. is a man of distinguished ability, and will bring to his new post not only the practical experience of missionary life, but also those native endowments which will make him, unless we mistake, a most valuable counselor in matters pertaining to the work of Missions.

NEW YORK UNIVERSITY.

The anniversary meeting of the Philomathean and Euclean Societies of the University of the City of New York, will be held at the Reformed Dutch Church, Lafayette Place, on Monday, June 27th, at 7½ o'clock, on which occasion the annual oration and poem will be delivered. Orator, E. P. Whipple, Esq.; Poet, Rev. John Pierpont.

A NEW ANTI-SLAVERY SOCIETY.

A new Society, auxiliary to the American Anti-Slavery Society, of which Mr. Garrison is President, has just been formed in this city, under the name of the New York Anti-Slavery Society. The following is a list of its principal officers: Lauren Wetmore, President; Wm. A. Hall and Dr. O. H. Wellington, Vice-Presidents; Oliver Johnson, editor of the *National Anti-Slavery Standard*, Corresponding Secretary; Henrietta W. Johnson, M.D., Recording Secretary; Rowland Johnson, Treasurer. All the above-named, together with Abby Hopper Gibbons, J. F. Cleveland, J. Mortimer Hall, Otis R. Potter, and C. B. Le Barron, constitute the Executive Committee.

BRITISH COMMISSIONERS TO THE WORLD'S FAIR.

The frigate Leander, having on board Lord Ellesmere, with his family and other persons of distinction, arrived in our harbor on Friday last. Lord E. comes as a Commissioner from the British government to inspect and make report upon the approaching Exhibition at the Crystal Palace. Other Commissioners from Great Britain are already in this country, and several are at present in the city. Among these are Sir Charles Lyell, the well-known geologist, Mr. Dilke, editor of the London *Athenæum*, Prof. Wilson and Messrs. Wallace and Whitwork. As the Exhibition is not yet in a condition for inspection, Lord Ellesmere will employ his time in a visit to Niagara Falls and Canada, while some of his party will take a look at the South, so far as the "peculiar institution" will allow itself to be seen in a cursory view. It is rather sensitive to the gaze of strangers.

POLITICS AND LETTERS.

Soon after his inauguration, Pres. Pierce graced his administration by the appointment of Nathaniel Hawthorne, as Consul at Liverpool. Another appointment of like character has lately been made in the selection of Donald G. Mitchell—better known as Ik Marvel—author of Reveries of a Bachelor, to represent us in the consular capacity at Venice. These appointments are commendable. Our country was never more honored in the eyes of the world than when represented by such men as Irving, Bancroft, Paulding and Everett, at the courts of Great Britain and Spain. The severe studentcharacter of Mr. Barnard has given us a position of honor at Berlin which hardly any mere political eminence could have done. We are glad to see a growing disposition to qualify mere partisan appointments by the pleasant infusion of the literary element. With the Hon. George P. Marsh at the Porte, Prof. Hadduck at Lisbon, the Author of the Scarlet Letter at Liverpool, Fay in Switzerland, and Mitchell at Venice, we shall stand well abroad, not only by force of the free spirit of our political principles, but likewise from the graceful amenities of letters with which we are seen to wreathe the asperities of partizan strife and the harsh projections of our intense utilitarianism.

Mr. Mitchell, who is a son of the late Rev. Alfred Mitchell, of Norwich, Conn., but for several years now has been a resident of this city, has for some time past had in hand the preparation of a history of Venice. It is a theme worthy the pen of a Prescott; and we hope Mr. M.'s appointed residence, amid the very palaces of the Doges, will be the means of giving him at the same time the facts and the inspiration which shall make his efforts in the historic field as successful as have been the Dreams and the Reveries in which, for the most part, he has hitherto been occupied.

SUNDAY FUNERALS.

Sunday is a favorite day for funerals. In Country and City alike, it is the fashionable day for them. If it is possible to keep the body of a deceased person above ground until the Sabbath ensuing death, it is very commonly done; and if it be not possible, much regret is felt that God in his providence should have recalled the breath he gave at so early a period of the week as to prevent a Sabbath interment.

We think it time that something effective were done to discourage this everywhere prevalent fashion, for it is one of evil influence. In the Country a funeral on the Sabbath is, in nine cases out of ten, enough to counteract the appropriate effects of both sanctuary and Sabbath. This statement may strike some as strange; but we believe a close observation will show that there is often as large a presence of vanity and love of show and notice on the part of friends, and of curiosity and parade on the part of attendants, on such occasions, as there is of real sorrow or sympathy, or of a spirit receptive of the proper lessons of death. The items of convenience and leisure also enter too largely into Sabbath funerals, to admit of their being all that they seem. When the farmer leaves his plow in the furrow or his grass in the swath, and changes his work-dress that he may go to the house of mourning, there is some probability that it will be to him an occasion of impressive reflection and spiritual benefit. But when his Sunday coat is on, and the leisure hours of the Sabbath hang heavy perhaps on his hands, to go and make one in the general crowd, is full as likely to fill his mind with other things as to prepare him for any good influences from the Truth.

And then in the City, alas, what transparent veils of pomp and parade are too often the draperies of the hearse! In such a city, too, as this, what pretexts are funerals for the abuse of God's holy day! How eagerly is the opportunity seized upon as a sort of pious recreation—recreation with a thin varnish of religious rites and pretense! How readily are the platooned soldiery, with blazing colors and far-sounding note of drum and fife, mustered for the march! And what crowds of old and young follow the pageant without one thought of their own swift progression to the dust! Then, too, the return, when even the slow step and subdued music are dismissed, and the undisguised martial display is thrust upon the sight and poured into the ears of thousands of devout worshipers, dissipating many a thought of truth and godliness, and paining many a heart full of reverent love,—who can be cognizant of these things, and others following in their train, and not feel that the holy Sabbath is grossly abused under cover of our tenderest sympathies and the holy rites of burial?

We have been led into this course of remark by the fact, that the last Sabbath was turned into a day of public parade, both here and in Brooklyn. Nor do we indulge in these observations with special reference to the funerals of that day, though when we learn that in the case of one the procession was a mile and a half in length, and embraced 2500 persons, in addition to a vast concourse of spectators, while the person thus carried out to burial died on the previous Wednesday, it is difficult to avoid the conviction, that the burial was reserved for the Sabbath from some other motives than those appropriately regulating the final disposition of the dead. As we said before, we do not animadvert upon the cases which have prompted to these remarks. The persons whose remains were carried to the grave on Sabbath last may have been worthy of as marked funeral respect as it is wise to do very liberal things.

We do not mean to call the Brick Church people *thieves*, but only to show the absurdity of the plea here put in behalf of their liberality. But even then it seems they were willing to relinquish a small part of their expected gains only on condition that the other churches in the city should come in to help out the leanness of their donation. We have not time now to speak of this as we should like. Will our Presbyterian friends of the Evangelist and Observer give us their views of the principles involved in the case?

FATHER GAVAZZI.

This redoubtable Son of Thunder has returned to our city from his recent "engagements" at Montreal and Quebec, where, as the result of his vehement anti-papal harangues, some fifty persons were shot, and twelve, as near as we can learn, were killed. But for the presence of a larger spirit of toleration and an overwhelming Protestant majority, a similar result would probably have followed the Padre's course in New York. As it is, the riots in Canada will enure to Gavazzi's benefit; for Queen Victoria, head of the Established Church, is bound to keep the peace for him by the aid, if need be, of all her armies, while the pluck he exhibited in the use of carnal weapons will make him hosts of friends among the rough-fisted, who like to see one die game, and whose Protestantism consists mainly in a dislike of everything which savors of Ireland or the papacy. For ourselves, we deprecate any action in the name of Protestantism which takes effect only or mainly in inflaming the bigoted resentments of Catholics, or which wages the warfare of principle on the low ground of prejudice. There is a much better way. Speaking the truth in love, not in angry or even seemingly angry denunciation, nor with a too apparent savor of ridicule. This, with fervent prayer, is to be our weapon of conquest.

A RIGHTEOUS JUDGMENT.

We spoke two weeks since of the decision of Judge Duer in regard to the case of James Trainer, lamenting the seeming perversion of justice. But a better day has come for the poor child. The little girl was brought, by a new writ, before Judge Barculo, of the Supreme Court, now holding a special term at Brooklyn, and law and justice have triumphed over iniquity, whether that of "cotton" or the courtesan. The following remarks of Judge Barculo, in giving his decision, are eminently refreshing in these days and in this latitude:

"It is hardly necessary to remind the parties and their counsel that, upon a question of this kind, the law in this State recognizes no distinction of color or race; and that all fathers, whatever may be their standing in society, have precisely the same legal authority and control over their children. The relator stands before the court simply as a man, prosecuting his paternal rights; while the respondent appears as a woman, having no claim upon the child by agreement or consanguinity, but only through the affections. It is wholly unnecessary, therefore, to inquire into the complexion of the one or the reputation of the other. If she were the most exalted lady in the land, and he the most humble of its inhabitants, their rights, in the eye of the law, and their consideration in the view of this Court, would be the same.

In accordance with this view, this case can be received, we are compelled to admit that the father's right to the possession of the child is superior to that of the respondent.

RELIGIOUS INTELLIGENCE.

BENEFITS OF CHURCH APPEALS.—A case came before the Reformed Presbyterian Synod, at its late session in this city, which strikingly illustrates the Congregational and Christian method of settling differences, by confining them within the church where they originated, giving the church the well-considered *advice* of neighboring churches, to aid in difficult cases—to the system of "church courts" in regular degrees, by which any controversy, however worthless, may be carried up by appeals from stage to stage, until it is brought before the eye of a national council, to be heard and decided at a distance from the place where it belongs, and by a tribunal whose members are all strangers to the parties concerned, and unimpressed with a sense of the local interests that may be involved. The case was as follows, as we find it reported in the *Express*:—

"Rev. J. M. Wilson read a libel referred from the Illinois Presbytery to the Synod, because the parties libelled would not submit to said Presbytery, charging Jacob Little, Samuel Little, and eighteen or nineteen others, with endeavoring to prevent the brethren from obtaining a road to their house of worship.

"A remonstrance from the libelled parties alleging that a road in any other direction would do as well, was also read.

"Mr. Wylie said that they ought not to encourage Presbyteries in referring cases to the Synod, except they be peculiar or extraordinary. He was prepared to move to have the whole business referred back to the Presbytery.

"Rev. Mr. Stott spoke in favor of hearing the case. If they sent it back, it would all come up before the synod.

"Rev. S. Sterritt reminded the court that the church to which the road was to be constructed was burned down some time ago, and he understood that the congregation did not intend to build on that site again. Therefore there was nothing practical in the matter, and by entertaining the case they would only be getting at persons who may have acted wrongly some years ago.

"Rev. Mr. Sprowl would vote for sending it back if no better course was devised, though he was convinced that if they did so it would come up before them two years hence, in a worse form.

"Rev. Mr. Christie moved that all these papers be referred back to the Illinois Presbytery, with orders to hear the case, requiring the parties, by the declaration of the Synod, to submit. After a long debate Mr. Christie withdrew his motion, and the subject was laid on the table for the present, having consumed the entire morning."

In the afternoon another case came up, relating, as we infer, to the same congregation. A portion of the members asked the Presbytery to set them off as a distinct congregation. The Presbytery refused, and the people appealed to the Synod.

"Rev. James Wallace, pastor of the congregation, reviewed the facts of the case from the commencement, and gave many reasons why the court should not grant the petition from the new organization. The argument that the petitioners would leave the church if their prayer was not granted, he deemed of little account." And of that opinion seemed to be the Synod, for the appeal was unanimously rejected.

GENERAL ASSEMBLY—OLD SCHOOL.—Quite an animated debate sprung up in this body on the last day but one of its session, in regard to the conduct of its system of Home Missions. Not a little complaint was made of the large powers committed to the officers, and particularly to the Secretary of the Board of Domestic Missions. The Secretary was heard at length on the part of the Board, after which, under the operation of a motion for the previous question, the resolutions of the Committee on the subject were adopted.

The subject of Church Extension then came up for discussion, but no definite action, as we can find, was taken upon it.

The American Colonization Society was recommended to the support and prayers of the Churches.

The subject of a Metropolitan Church at Washington, D. C., as a kind of representative of the Denomination, was debated with some interest. The Church Extension spirit finally seemed to settle down to a disposition to build a $50,000 church at the seat of government. And the previous question having been moved; a report was adopted in favor of the project.

A report on the subject of the Rights of Conscience of American Citizens in foreign parts, was after considerable debate adopted.

Directors in the Theological Seminaries at Allegany and Princeton were chosen.

The Report of the Board of Foreign Missions was taken up, and all its resolutions, except that concerning the Jews, adopted.

Rev. Mr. Revel, of the Waldensian Synod, having addressed the Assembly, the moderator replied with much feeling.

After the transaction of other miscellaneous business, the Assembly adjourned to meet at Buffalo on the third Thursday of May, 1854.

CLERICAL MANNERS.—The reporter of the *Religious Recorder* mentions an incident of the slavery debate in the late N. S. General Assembly, which one of the oldest, most learned and most devoted ministers of Michigan:

"While the venerable gentleman was speaking, Rev. John C. Smith, of Washington, interrupted him, by suggesting to the Moderator to appoint a committee to keep members awake that they might not lose the benefit of the Rev. gentleman's argument. This was meant to raise a laugh, but the circumstances of the exceeding disparity of age among the gentlemen, the mild and emphatic frown of the Moderator, and the expressive disgust that pervaded the house, members and all, converted the anticipated merriment into a rebuke which the "young man" must have *felt*, we think, creeping along every fibre of his body."

DOCTRINAL TRACT ASSOCIATION.—The annual business meeting of this Society was held at its rooms No. 166 Washington-street, Boston, Rev. Leonard Woods, D.D., in the chair. After prayer, Benjamin Perkins, Esq., the treasurer, made a report of the receipts, expenditures, &c., for the year. The receipts have been $7607 75, from which the expenses of the Society have been paid, leaving a balance of $1972 88. The total value of the property of the Association is $17,080 45, of which $15,716 70 is invested in the publishing concern.

The report of the Executive Committee was read. It goes over the work performed by the Society during the year in circulating books, tracts, &c.; contains letters from the West, and from other parts of the world, acknowledging the good effects of the labors of the Society; and concludes by noticing that the Society has been obliged to procure more ample accommodations for the performance of the business operations. The officers of the last year were re-elected.

Rev. Dr. Pennington, Moderator of the Third Presbytery of New York, and pastor of the Princestreet (colored) Presbyterian church, has received an unanimous call from the Talcot-street Congregational church and society in Hartford, Conn., over which he formerly presided eight years, to resume the pastoral charge among them. He was Moderator of the Hartford Central Association, when called to his present charge.

REVIVALS IN ACADEMIES.—Eighteen of the students of Palmyra Academy, Missouri, have united with the church, and 50 students of West Alexander Academy, Penn., 18 have made a profession of religion; and of the 50 students of Blairstown Academy, N. J., 5 have united with the church. These Academies are all under the care of Presbyterians.

Rev. Robert R. Landis has received and accepted a call to the Second Presbyterian church of Paterson, N. J.

CARTHAGE.—"Rev. H. H. Waite, has accepted an invitation to labor in the Congregational Church in Carthage, Jeff. Co., N. Y. He advises correspondents and publishers to direct whatever may be intended for him, to that place."

NEW ORTHODOX CONGREGATION IN TAUNTON.—We learn that a new religious enterprise has lately been commenced at Squantum Village in this unton. This village is large and increasing, and has been destitute of preaching of any kind. Rev. N. Richardson is engaged to preach at this place one year.

REV. D. H. BABCOCK.—The Congregational Society in South Plymouth, having voted a call to Rev. D. H. Babcock, he requests that all letters and papers for him may be directed to that place.

REV. MR. KIRK.—Mr. Kirk's people have made arrangements to allow of his being absent for a few months on a foreign tour, and he is expected to sail for Europe early in June.

LONDON TRACT SOCIETY.—The noiseless operations of the Tract Society may be gathered from the statement that during the past twelve months the books and tracts circulated have amounted to the immense number of twenty-seven millions; and that, since its foundation, six hundred millions of publications have been issued from its presses, in not fewer than one hundred and twelve different languages.

But extensive as are the operations of the religious societies, it is a startling fact that the aggregate income expended by the missionary operations during the present century scarcely equals one year's expenditure upon our warlike establishment.

Messrs. James B. Smith and James Walker were ordained as Evangelists, by the Presbytery of Galena, at Mt. Carroll, on Wednesday evening the 4th inst. The sermon was preached by Rev. T. T. Waterman, and the change to the Evangelists was given by Rev. C. Gray.

INSTALLATION.—Rev. James Demarest was installed as pastor of the Reformed Dutch church of Manhasset, L. I., on Wednesday, 28th ult., by the North Classis of Long Island. Rev. J. B. Alliger preached the sermon.

WASHINGTON CITY.—Rev. L. A. Grimes, of this city, has been laboring for a number of weeks with the First Colored Baptist church, Washington, and a blessing has followed. Twenty-three have been added to the church, backsliders have been reclaimed, and the good work is going on.

EAST DEDHAM.—We learn that in the congregation of Rev. Mr. Paterson, a work of revival has been progressing for several weeks. Conversions and inquiries have been daily occurring; a deep solemnity pervades the congregation and overspreads the community.

REV. G. B. WILCOX, late of Andover Theological Seminary, has received and accepted a call from the First Congregational Church in Fitchburg, to become their pastor.

DUDLEIAN LECTURE.—The subject of the lecturer this year, was the *Errors of the Romish Church*. The lecture was delivered on Wednesday last, by Rev. Dr. Burbap, of Baltimore, in the Chapel of Cambridge College.

The services in Dr. Phillip's church, in Fifth-avenue, will be conducted, until the pastor's return, by Rev. Dr. Ferris, Chancellor of the University.

LITERARY INTELLIGENCE.

MARTYRS.—"Memorials of the English Martyrs." By Rev. C. B. Tayler, Rector of Otley. 12mo, pp. 395. With twenty-seven engravings. Published by Harper & Brothers. A series of interesting sketches of scenes and events, from Wickliff to Rose Allen.

MESSIAH.—"The Messiah of Moses and the Prophets." By Eleazer Lord. 12mo, pp. 333. Published by Charles Scribner. An argument for Christ as the Messiah, addressed to the descendants of Israel." Alas, "the vail is on their *hearts*."

IRISH.—"The Irish Scholar; or, Ireland's Bane and Blessing." 18mo. Published by Heath & Graves, Boston, for the New England Sabbath-School Union. With illustrations.

BIBLICAL ATLAS.—We have received a copy of the third American edition of the "New Biblical Atlas and Scripture Gazetteer," published by the American Sunday-School Union. A very convenient, authentic, and of course useful book. It comprises a great amount of desirable information, and is well-arranged for reference.

ZSCHOKKE.—Mr. John S. Taylor has sent us "The Rum-Plague: a Narrative for the admonition and instruction of both old and young, and rich and poor." From the German. 18mo, pp. 124.

STAR IN THE DESERT.—C. S. Francis & Co., have sent us a little volume with this title, by the author of "A Trap to Catch a Sunbeam," "Old Jolliffe," &c., pp. 118. Boston, James Munroe & Co.

"The Cross of Christ, the one Theme of the Christian Minister's Glorying," is the title of a Discourse delivered before the New York Annual Conference of the M. E. Church, by D. W. Clark, D.D. Carlton & Phillips, publishers.

BAPTISTS.—"Open Communion; or the Principles of Restricted Communion examined and proved to be Unscriptural and False." By Rev. S. W. Whitney, A. M., late pastor of the Baptist church at Westport, N. Y. 18mo, pp. 159. Mr. Whitney is a son of the late missionary to the Sandwich Islands, and left an Old School Presbyterian church at the South to join the Baptists about two years since. The numerous publications now coming forth indicate that the time has come for those Baptists who reject Close Communion to show themselves.

SIN.—"The Nature, Effects, and Pardon of Sin; to which is added a Warning and Exhortation to Sinners. By Rev. John W. Harsha, A. M., Professor in Westminster College, Pa." 18mo, pp. 241. Dodd, publisher.

Mr. Dodd sends us a Sermon on Justification by Faith, preached at Poughkeepsie, before the Synod of New York and New Jersey, by Rev. J. F. Stearns, D.D., of Newark. pp. 66.

FOREIGN.

Arrival of the Canada.—The English mail arrived at Halifax on Monday of last week, and at Boston on Wednesday, with news to May 28.

Massini has arrived in England from his concealment on the continent. He remained in Milan three months before the insurrection and one month afterwards.

A grand soiree and address from a Committee of the Anti-Slavery Society was given to Mrs. Stowe at Almack's, London, by a large crowd, mostly Quaker ladies. Joseph Sturges was President, and Prof. Stowe spoke.

Turkey.—Lord Clarendon, in the House of Lords, and Lord John Russell, in the House of Commons, stated that French and English representatives at Constantinople were acting in concert, and that the integrity of the Porte would be maintained. It was hoped that Russia would insist on nothing incompatible therewith; but in the present condition of the matter the British government could not give further indication of the course they would pursue.

Reschid Pasha, the Anti-Russian statesman, is appointed Minister of Foreign Affairs.

Dispatches in Paris to the 10th confirm the rupture in the diplomatic relations, and state that the Russian troops were receiving reinforcements.

Burmah.—The news from Burmah is to April 13, and is of an unfavorable character. More troops were wanted, and there was no prospect of peace. The Burmese Commissioners had refused to sign the treaty.

China.—The dates are to the 11th of April. The American, French, and English ships-of-war on the coast of China, have, on the urgent request of the Emperor, and a requisition from the Chinese authorities, consented to the destruction of their overwhelming force at the Canal, against the rebels.

Arrival of the Pacific.—The U. S. mail arrived here on Sunday, with news to June 1. Mr. Vanderbilt with his steam yacht arrived at Southampton on that day.

A report comes through the *Manchester Guardian*, from Shanghai, March 29, declaring the capture of Nankin by the rebels, who were advancing eastward.

Silk and tea cannot be got except for cash down, which no one has. The silkmen are frightened, and are taking a good deal of silk into the interior.

The Missionaries and American Consul confirm the taking of Nankin. The U. S. steamer Susquehannah had arrived.

The *London Athenæum* reports the appointment of a native Parsee to the chair of Mathematics and Natural Philosophy, in the Elphinstone College, Bengal, and his complete success as a teacher, and adds: "Here is a fact worth a whole volume of speculation upon the incapacities of the Hindoos."

A pamphlet has just been published in England for cheap circulation, entitled, "American Slavery in Congress: being the speeches of the Hon. Horace Mann and the Hon. Charles Sumner, with an Introduction by Sir George Stephen." An English reviewer says that this introduction is "penned in the happiest style."

Mr. F. Rose, of the Civet Cat, Corn Market street, late Churchwarden of St. Martin's, has been presented by the parishioners with a handsome silver pitcher, as a mark of respect for his services during the past year.

The *Independence Belge* officially confirms the report of the approaching marriage of the Duke of Brabant with the Archduchess Marie, daughter of the late Palatine of Austria. "We believe we may add that the marriage will be contracted at no distant date, probably before the winter."

The Congregational Board of Education is laboring hard to raise the standard of popular education, by improving the qualifications of teachers. This is a practical mode of meeting the current objections to the voluntary system of education.

Stanfield's new picture in the Royal Academy this year ("The Victory with the body of Nelson"), we understand, the second of a series of commissions given by Mr. Peto, M.P., to the principal English artists, for works illustrative of leading incidents in British history. —*Leeds Mercury*.

A high compliment has just been paid to American scholarship, by the appointment of Mr. Hall, a graduate of Harvard College in 1846, to the post of Anglo-Saxon Professor in the Benares College, British India. Mr. Hall is the only member of his class who has been called to fill a professor's chair.

M. Marcel, who has just written a work on the study of language, argues that the reiterated perusal of a book is to be preferred to writing, as a means of recollection. Johnson and Gibbon thought this. The latter says, "I must agree with Dr. Johnson, that what is twice read is commonly better remembered than what is transcribed."

Concert at Stafford-house.—Her Grace the Duchess of Sutherland gave a morning concert at Stafford-house, on Monday, for the purpose of introducing to a select circle of friends Miss Greenfield, known in America under the *nom de plume* of "The Black Swan," who was formerly a slave in the State of Mississippi. Miss Greenfield sang three pieces, all of which were warmly encored. She wore a splendid dress of *moire antique*, trimmed with bugles, and was presented to her by Mrs. Harriet Beecher Stowe, who was present. Among the guests were the Duke and Duchess of Argyle, the Duke and Duchess of Norfolk, the Duke and Duchess of Montrose, Lord and Lady Shaftesbury, Lord Grosvenor, Viscount Palmerston, the French Ambassador, Lady Foley, Countess of Jersey, and Lady Clementina Villiers, Lady Bunsen, &c.

Jenny Lind at Home.—A letter from Dresden, dated April 12, says:

"During my short stay in the city, I have often passed the residence of Mrs. Otto Goldschmidt, or Jenny Lind—a name by which, here and elsewhere, she is best known. They reside in the finest section of the town, called the English quarter. Dresden is without doubt their future residence, although they have not yet purchased, as was reported in America. They have been negotiating for a very beautiful situation on the bank of the river, a short distance above the city, now occupied by the Elysium, which they would remove and build according to their pleasure, but thus far all efforts to obtain it have proved unsuccessful.

Coolies.—Emigrants continue to arrive in British Guiana from the East. The combined court had provided for the continuance of immigration, and had requested the governor to make arrangements with the Home Secretary of State, to secure the importation of at least 4,000 such immigrants annually.

The Hood Monument.—The proposal to erect a "Monument to Thomas Hood" has met with ample support. At a meeting held on Wednesday night, at the Whittington Club, it was announced that the Kensall-green Cemetery will soon contain a colossal red granite pedestal, surmounted by a bronze bust, and bearing the suggestive inscription from the poet himself prayed for his death-bed should be his simple epitaph) "He wrote the Song of the Shirt."

The Exodus.—The *Sligo Journal* suggests that no change in the condition of Ireland would now stay the tide of emigration; and, in all probability, the country will, within the next twenty-five years, be entirely repeopled by English and Scotch. The *Limerick Reporter* states that throughout the country the people are "leaving as quickly as they can;" those who have not the means of going to a colony emigrate to England.

Norway.—Seven hundred emigrants from the Provinces of Askrehaus were embarking at Christiana in the ships Argo, Tegner, and Zephyr,—the two former for Quebec, and the latter for New York.

Sewing Machines.—A Bridgewater correspondent of the *Plymouth Memorial* states that the introduction of sewing machines for stitching shoes is becoming quite common. One establishment in Abington uses no less than six. It is said that an operator, with the machine, will stitch in a day more than ten times the amount usually accomplished by a stitcher, and that the cost is very materially reduced.

The Amazon.—The trade of that river will be great when it grows, but it is small now. Hundreds of millions of commerce pass up and down the Mississippi; only about two descend the Amazon. But if trade is fostered by a wise policy, the future of that country is magnificent.

Buenos Ayres.—Two weeks later news has come to us by way of Boston. All attempts to arrange matters have failed. Urquiza has recommenced his siege of the city, and threatens to blockade the port. Provisions were getting scarce. The Buenos Ayreans have issued twelve millions additional money, declared martial law, closed the Custom House and other offices, and required all able-bodied men to bear arms.

GENERAL NEWS.

The Trainor Case.—We do heartily rejoice that this important case has at length found its way before a judge who has common sense, and who understands common law. Charles Trainer, a free man of color in Mobile, found his daughter, aged 9, in the hands of Ross Cooper, at a house of ill-fame in this city, and has been for six weeks trying through the courts to obtain possession of his child, and rescue it from the vile associations by which it was surrounded. After a month's investigation, Judge Duer dismissed the case in sheer impotency, leaving the child at the brothel, and the father disconsolate. Fortunately, a new writ of habeas corpus was served out by the Supreme Court in Kings County, now held by Judge Barculo. Captain Rynders and his gang undertook to resist the execution of the writ, but were soon taught that there is now a "higher law" than the decrees of the Empire Club. Nearly the whole force of the daily papers has been enlisted against the persistent claim of the father for his child, and immeasured ridicule has been heaped upon Dr. Pennington, Mr. Lewis Tappan, and Lawyer Culver, for their zeal in regard to the "nigger baby." Able counsel were employed for the prostitute, and all the popular alarms about the compromise and the Union were sounded and reiterated. Great stress was laid on the fact that the child with its mother never been allowed to be separated from the woman and her associates, declared her wish to remain where she was, rather than go with her father. But "the law" at length got hold of the case. Judge Barculo gave his decision on Monday. He first disposed of all the pettifogging with which it had been sought to cripple the habeas corpus, and showed that the Supreme Court has full power to issue the writ all over the State. He then ruled that Trainer, having been married by a colored preacher in Mobile, was the legitimate father of the child, and had the paramount right to its custody, according to all law. But if it were illegitimate, his claim is still inferior to that of any stranger. Said the Court:

"In every aspect, therefore, in which this case can be received, we are compelled to admit that the father's right to the possession of the child is superior to that of the respondent; and I may be pardoned for saying, that, if he moved in the higher walks of life, if he were a white man of standing and influence in the community, the truth of this proposition would be universally acknowledged, and any tribunal that having authority, should hesitate to afford relief, would subject itself to just reproach. The public voice, as well as common sense, would declare that, if our Courts permit children of such an age to leave their parents and take up their abode as they please, a most valuable social relation would be subverted, and the foundations of domestic peace and enjoyment broken up and destroyed."

He then denied the right of a child of that age to choose another guardian than its parent.

"Thus if a child go to a neighbor's house and conclude to abide there, when the father demands it of that neighbor, it is not sufficient for the latter to say to him, 'you may come in and persuade it to go home, and if you succeed in its consent, you may take it, but you shall not compel it to go.' He is bound to permit the father to exercise his parental authority of coercion; and if he prevents that, he is guilty of restraint, within the fair meaning of the term. Any other rule would work monstrous evils. Hundreds of children could be taken from their parents by the childish affection they have toward their nurses.

* * *

"In the case before us, it is clear, that the child is studiously guarded and kept beyond the reach of the father. The most that is pretended is, in the language of the return, that 'she has enjoyed and so far as the respondent knows or believes, will enjoy entire and undisturbed liberty to go where she pleases.' In other words, and this fact is sustained by the proof, she is prepared and resolved, knowing the child's partiality for herself, to maintain that position and maintain not go to her father, and to repel all attempts on his part to obtain possession of the child against her will. We have no hesitation in determining that the conduct of the respondent amounts in law to restraint.

* * *

"That she is old enough to feel a preference, and that such feeling is toward the respondent is quite apparent. But that such preference is natural and discreet, cannot be admitted. Indeed, it can hardly be contended, that a house of ill-fame, is a proper place, or one of its inmates a suitable person, for the education of any child. But this question, and all the popular alarms about the compromise and the Union are sounded and reiterated. Great stress was laid on the fact that the child with her had never been allowed to be separated from the woman and her associates, declared her wish to remain where she was, rather than go with her father. But "the law" at length got hold of the case. Judge Barculo gave his decision on Monday. He first disposed of all the pettifogging with which it had been sought to cripple the habeas corpus, and showed that the Supreme Court has full power to issue the writ all over the State. He then ruled that Trainer, having been married by a colored preacher in Mobile, was the legitimate father of the child, and had the paramount right to its custody, according to all law. But if it were illegitimate, his claim is still inferior to that of any stranger. Said the Court:

"In every aspect, therefore, in which this case can be received, we are compelled to admit that the father's right to the possession of the child is superior to that of the respondent; and I may be pardoned for saying, that, if he moved in the higher walks of life, if he were a white man of standing and influence in the community, the truth of this proposition would be universally acknowledged, and any tribunal that having authority, should hesitate to afford relief, would subject itself to just reproach. The public voice, as well as common sense, would declare that, if our Courts permit children of such an age to leave their parents and take up their abode as they please, a most valuable social relation would be subverted, and the foundations of domestic peace and enjoyment broken up and destroyed."

He then denied the right of a child of that age to choose another guardian than its parent.

"Thus if a child go to a neighbor's house and conclude to abide there, when the father demands it of that neighbor, it is not sufficient for the latter to say to him, 'you may

The Independent.

THE CONGREGATIONAL UNION.

BY OUR ENGLISH CORRESPONDENT.

This meeting, as well as others, was of unusual interest on account of the presence of "the Uncle Tom Deputation"; and because the Deputation would feel especially at home at this Union. The subjects discussed were of great interest and importance. The Rev. J. Alexander, as chairman, delivered the annual address, which was of a searching and practical character, bearing chiefly upon the subject of the spiritual condition of the Congregational churches. This address is to be published, and may at a future time be referred to.

The following visitors received the right-hand of fellowship from the chairman:

"Rev. D. O. Allen, American missionary from Bombay; Rev. Evan Griffiths, who has translated the whole of 'Matthew Henry's Commentary' into the Welsh language; Rev. J. D. Smith, from Ireland; Rev. S. R. Ward, a negro, and minister of a Congregational church in Toronto; Rev. C. Beecher of New England; Rev. W. Swan, Secretary of the Scottish Congregational Union; and Rev. Dr. Cox, of the Baptist Union."

Prof. Stowe was unable to attend the first meeting.

The next sitting was extremely crowded, and the subject of American Slavery came up for discussion on the following resolution, which was moved by the Rev. T. Binney:

"This assembly feels called upon at the present sessions to repeat the expression of its most emphatic condemnation of the principle and practice of negro slavery. It regards the principle of this sinful and cruel system as flagrantly at variance with both the spirit and precepts of the Gospel of Him who made himself the brother of every member of the human family, however degraded and helpless; while the practice seems to them fearfully destructive of the physical, mental and moral life of those who are the helpless victims of its miseries and wrongs. This assembly does not forget that the passing of the act for the abolition of slavery in the colonies and dependencies of Great Britain is probably within the memory of the youngest of its members. It would speak, therefore, with that forbearance which so recent a participation in the sin which it denounces must call for, while it understands and is convicted that the price by which the abolition was purchased justifies any assembly of Englishmen in addressing any nation in the world with earnestness and emphasis on behalf of the slave. The assembly would cherish most cordial sympathy with the 3,000,000 slaves which, in the United States, this question is cumbered; but it would earnestly press on the consideration of every true disciple of our Lord Jesus Christ its own most solemn convictions, that no social questions, however important, ought to be allowed to perplex or embarrass that which is 'right' may be so plainly seen, and that no political expediencies whatever can qualify the evil or justify the wrong involved in the very word 'A Slave.' It believes that the slave-system must eat like a canker into the heart of every community and nation which maintains it, and that the settlement of this question, in accordance with the laws of the God of Truth and Love, would relieve the United States of America of many difficulties which, threaten to disturb their social and political tranquility in the future, and place the American people without any stain or detriment in the foremost rank of the leaders of the progress of the world. Finally, It considers that, however, in times of great moral, and moral darkness, even Christian communities may be betrayed into a temporary blindness to moral questions, the maintenance of the slave-system in the present state of Christian intelligence cannot but be a flagrant sin in all professed disciples of Jesus; and it earnestly entreats all its brethren in Christ to receive from men who have shown their sincerity in this cause no something more than words, this appeal to their Christian convictions, their Christian relation, as friends and helpers to all the oppressed and enslaved, and to adopt such measures as may seem to them desirable to efface this stain from their otherwise glorious land" [loud cheers].

The speaking on this resolution was exceedingly animated and eloquent. Mr. Binney was followed by Rev. J. B. Brown, Rev. S. McAll, of Nottingham, and Rev. J. A. James, of Birmingham. In the course of his speech Mr. Brown said:

"God forbid that anything should be said in this assembly of Christian men to imbitter a question already steeped in bitterness; but God forbid that it should ever be said we cry, Peace, peace! when there is no peace. There is no peace—there can be no peace—for America, until she has signed the charter of liberty for every slave [cheers]. That such a man as we have seen in the Northern Missionary Society yesterday [Rev. S. Ward, of Montreal] should be exposed to so horrible a doom; that such a manhood—that any man's manhood—should be so uncrowned and desecrated—that any man's heart should be torn and lacerated with the wheels of the accursed car—the anguish which a freeman never knows—that such an intellect as that man's—or any human intellect—should be marked and catalogued, and become the marketable possession of a brutal slaveholder, wallowing in as gross sensuality as Circean swine which may be dishonored by his having sold them [loud cheers]—that such things should be, that they are at this moment, we say must, in some shape or other, draw down the indignation and judgment of high Heave" [loud cheers].

Referring to Mrs. Beecher Stowe and her marvelous book:

"I do believe—I speak the profound conviction of my heart—that the Christ-like spirit of that book is that which has gained such a mighty hold upon the hearts of the people of this country. Info. dels who have read that book, and felt their hearts glow, and kindle, and quicken as they read it, did not know the while—but they will learn it some day—that their emotions were produced by the very breath of Christianity [hear, hear]. That work has a great work to do, the results of which none can tell [hear, hear]—but for slavedom it has struck a key-note, with which all the voices of liberty must be brought into harmony, and well I know that key-note was struck by one whose ear had been attuned to that harmony, or who never [loud cheers]. One practical word, which I do ask the opportunity of saying, You, sir, (addressing Professor Stowe,) do not need to be informed, but it requires to be told to some of your countrymen and women—that there is no slave in England [cheers]. There is nothing like one [renewed cheers]. Many dishonest efforts are being made to take off the edge of our indignation, by pointing to the sufferings and wrongs of our social state at home. Miseries there are, wrongs there are; but well we know that we can look the world in the face and say, we are busy helping and healing [hear, hear]. We have set ourselves, as a people, earnestly to work righting those wrongs, and we have, therefore, a right to speak out to the world, to speak to any nation, and say, 'Go thou and do likewise'" [cheers].

Prof. Stowe was very warmly greeted. He spoke of his near affinity to English Congregationalists and of the bonds of his remote ancestors buried in London. He described the spirit of the great Albany convention: he repeated his conviction that the conscience of the people of the United States was against the system of slavery, (he did not say to the enhancement of their guilt, or that conscience would cease to testify if disregarded or flagrantly opposed in action). He described the progress of Abolition in the now free States. He noticed the prejudices of color, and instanced Dr. Pennington.

"He then dwelt with great force upon that frightful anomaly—a great Christian republic upholding slavery. There was such a pressure on this subject, it was so mixed up with other things, that many cried over it who knew not what to say or what to do in reference to it. He proceeded to describe, by quotations from commercial newspapers, what a dreadful system it was—worse than the descriptions in 'Uncle Tom's Cabin,' where the horrible features were softened. The silence of the churches was owing to the overwhelming power of the slave system, and that in turn was derived from its great influence on the commercial world."

He repeated his argument that cotton or profit was the foundation of slavery; and would have Englishmen "do something" in this respect.

"Now, here is something to be done. It may be a small beginning, but, as you go forward, Providence will develop other plans, and you will see more than you now do the more that you are doing. I am happy to see that a beginning has been made, and Providence from afar has put the first elements of feeling already. There are indications that a way has been opened in Providence that this feeling can be met. Within the last few years the Chinese have begun to emigrate to the western parts of the United States. They will maintain themselves on small wages; and wherever they come into actual competition with slave-labor, it is altogether cheaper than slave-labor—slave-labor cannot compete with it. Very many of the slaveholders have spoken of this thing, as a very remarkable indication."

Prof. Stowe was listened to with earnest attention, and two or three anecdotes illustrating the trying position of slaveholders, who were convinced of the sin of slavery, were heard with much interest. He said:

"Notwithstanding all the unfavorable things they saw, there were hopeful indications that God had not forgotten them. But it would be a long while first, he feared; and they must pray and labor, and persevere. *There were very few in the United States who undertook to defend slavery, and would say it was right.* There were a few; but the great majority even of professors of religion united to shield it from aggression. 'It is the law of the land,' they say, 'and we must submit to it.' The wise and Christian admonitions of British Christians could not fail to produce some effect; for he believed petulance and impatience were confined to the few. Their churches had neglected their duty; many do not seem to know what their duty was; yet he believed them to be good, conscientious men, and men who would do their duty when they knew what it was. Take, for example, the Board of Directors for Foreign Missions. There were not a better set of men, or more conscientious men, on the face of the earth, or more sincerely desirous of doing their duty; yet, in some things, they were mistaken. He did think it would be better to throw over the very few churches connected with the Board which were slaveholding, than to endeavor to sustain them; and he thought Christian admonition will not be lost upon them. He would say the same of the Directors of the American Missionary Society. They had *little* to do with slavery."

The Professor concluded his address in these terms:

"Many think they ought not to say anything upon the subject, because they think they cannot do so without weakening their usefulness. But then this question comes, If good men do not speak, who will? [hear, hear]—and, as our Savior said in regard to the children that shouted 'Hosannah, 'If these should hold their peace, the stones would immediately cry out.' It is in consequence of their silence that stones have begun to cry out, and they rebuke the silence and apathy of good men; and this is made an argument against religion, which has taken great effect with unthinking people; so I think it absolutely necessary that God in the church, on that very ground, should speak out their mind on this great subject, at whatever risk [cheers]—and they must take the consequences. In due time God will prosper the right, and in due time the fetters will fall from every slave, and the black man will have the same privileges as the white." [Applause.]

A committee was appointed to consider of the method of communicating the Resolution to the American Churches. AGRICOLA.

THE LATE REV. DR. NORTON, OF CLINTON.

The recent decease of this excellent man—one of the oldest ministers in Central New York, and largely concerned in laying the foundations of society and of the church in this region—calls for some public tribute to his character and services.

He was born in Farmington, Conn., Sept., 1765. His academical studies were pursued under the care of Rev. Dr. Perkins, of West Hartford. These studies were interrupted during the revolutionary war, but being at length completed, he entered Yale College, then under the presidency of Rev. Dr. Styles. He became a hopeful subject of divine grace during his senior year in college. He studied divinity with Dr. Cyprian Strong, of Haddam, and with Dr. Smalley, of Berlin. On completing his theological course, in 1792, he was licensed to preach the Gospel by the Association of Hartford county. Soon after this, he was invited by the Congregational church in Clinton, N. Y., to visit them and to preach for a season, with a view to his settlement over them as pastor. It should be mentioned here that Dr. Jonathan Edwards, then of New Haven, Conn., had previously visited Clinton, and organized a church here; and that it was through his recommendation that Mr. Norton was invited to this place. The young minister accepted the invitation, and came to Clinton "to preach the Gospel of salvation." That he preached with ability appears from the fact that the people shortly desired him, with one voice, to become their pastor. He acceded to their request, and was soon installed. The Council for his ordination consisted of Rev. Samuel Kirkland, missionary to the neighboring Oneida Indians, Rev. John Sargeant, missionary among the Stockbridge Indians, about twelve miles distant, Rev. Samuel Eells, of Branford, Conn., then a traveling missionary to feeble churches in these parts, Rev. Dan Bradley, of Whitestown, Rev. Joel Bradley, of Westmoreland, and three lay-delegates from the churches in Paris, Westmoreland and Whitestown. No house of worship having as yet been erected, and no other building in the settlement being large enough to accommodate the expected assembly, provision was made for holding the exercises in the open air, on the village green. A temporary pulpit was erected, over which was thrown a canopy of green boughs to screen the speakers from the heat of the sun. A few seats were prepared for the comfort of females, but the greater part of the congregation stood up during the exercises. The gathering was quite large, composed of all the inhabitants of the village, and of many persons from the surrounding towns. And here and there, in the outskirts of the assembly, might have been seen the searching eye and strange costume of the neighboring Indian. Looking beyond this scene, one could discover where the farmer's ax had made openings in the forest, and could see green fields smiling under the September sun. Here and there, also, the curling smoke marked the humble abode of the settler; but beyond this view, throughout the valley and on the surrounding hills, were spread the primitive woods.

It was in the midst of such scenes, that the ordination of the youthful clergyman took place; such was the public beginning of his useful ministry of forty years. Of all his labors in building up a church in this community, there is not space here to speak. It may suffice to say that he devoted himself unreservedly to the work which God had given him to do. He preached the Gospel, in season and out of season, in school-houses, and in barns, and in the open woods. He was one of the founders of Hamilton College, established in this village, and was appointed to deliver the Latin address at the inauguration of its first President, Backus. He was a sound theologian, and an instructive and acceptable preacher. He was a man of great discretion, a peace-maker and a wise counsellor. Under his labors, the church of which he took the care rose from a state of great feebleness, until it became one of the largest and most influential in the country. In the year 1819, he received the degree of Doctor in divinity from Union College. He preached upwards of three thousand sermons during his ministry, more than half of which were written out in full, and delivered from his manuscript. In November, 1833, having remained pastor of the church forty years, he was dismissed, at his own request, from his ministerial charge. After his resignation, he devoted himself almost wholly to the care of his farm, on which he had already resided many years. He continued to cherish a warm attachment for the people to whom he had long ministered, uniting frequently with the pastors who succeeded him in the administration of the Lord's Supper, baptizing the children of parents whom he had himself baptized in *their* infancy, and attending funerals, until he at length followed to the grave the last of those who composed the church at the time of his ordination. Until the year of his death, his old parishioners paid him, on an appointed day, an annual social visit. During the last few years of his life his eyesight nearly failed him; but through conversation with others, and by the aid of his family who read to him, he contrived to keep himself well informed of the passing events of the times.

One of his successors in the pastorate of this church—Rev. Dr. Vermilye—has very appropriately said of him:

"In his official character as a minister, Dr. Norton was a man of eminent, though quiet usefulness. As a preacher he was sound, discriminating and instructive, which is sufficiently evident from the fact that he preached for forty years to the same congregation. But it was by his consistent and bright example that he especially won favor, influence and respect among his people. He was a man of most unblemished and unexceptionable Christian deportment; of singular meekness, prudence and modesty; yet combined with wisdom and dignity. Few men in his day,—and he was the companion of those men of character and ability who early gave an impress to the history of this country,—were more esteemed, or gained more universal confidence and respect. Such a character he sustained through life. And his success in the ministry was uniform and constant. At a very early period in this century, the church of Clinton was distinguished for its numbers and order, and the community for its religious tone and character. There were at times very large accessions to its communion under his ministration. The beautiful symmetry and consistency of his character will not soon be forgotten by those who knew him."

But the time at length came for him to die. His work was done. Many of his kindred and nearly all the associates of his prime had gone before him, and he seemed to linger alone amid a new and strange generation. It seemed fitting that he should die at the time he was called away. And the manner of his death was such as could have been desired for him. He died without any apparent bodily distress, calmly trusting in the Savior, cheered by those consolations which for a long life he had ministered to others.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

A. D. G.

For the Independent.

WHO IS RESPONSIBLE FOR THE DAMAGES?

It was just after a heavy hail-storm had swept with furious blast through our village, that a company of boarders were seated around the tea-table at the L—— Hotel. They were of almost every profession in life, and thought themselves well posted in all its affairs. The subject naturally turned upon the present condition of things, as the storm had done much damage; and much sympathy was expressed for the unfortunate ones, whose dwellings, however respectable their inmates, looked more like those of the *more* unfortunate victim of *intemperance*, than of the shard working, and industrious. Much fear was felt lest the churches had suffered more severely by the storm, as they stood unguarded to all worldly view. "I do not believe," says one, "that there is a glass broken." The idea was incredible, more so from the fact, that it came from one" whose God is not our God," and who seldom passes the threshold of that sacred edifice. And when asked *why*, he said, "he did not believe God would destroy his own property." He intended it as a *joke*, and it was received as such, and drew forth much laugh, and vain imaginations. At length the question was asked, Who is responsible for these damages? The Lord has caused a house to be built for Divine worship, and now was destroying it. I could not but notice the different expressions made; some doubted its being such, others attributed it to the wickedness of the Christian professors. The conversation was anything but agreeable, and only showed to what depravity the human mind can reach. What is singular on examination of the two churches—for there are only two in this place—not a light of glass was broken. Truly the Lord knoweth them that are his, and he watcheth over all the interests of Zion. MOODY.

An Example.

Church-building is the order of the day. Many congregations at the West will undertake to build in hope of aid from the Church-building Fund. At the East, old congregations find their ancient places of worship too small or otherwise unsuited to the times; and new congregations are continually springing up in the cities and along the water courses, and planning how to build their houses of worship.

For all such congregations, and for their ministers, there are some good hints in the following story which we take from the *Christian Advocate & Journal*. Our Methodist brethren know how to do some things well, and we need not be ashamed to learn from them what is good. The story is entitled,

HOW TO BUILD A HOUSE FOR THE LORD.

The one of which we have been advised was not to be commenced until the people had raised $5000, and the preacher told them so. I took what to me was an entirely new plan; I stated to my congregation, that as our place had become too strait for us, it was time for us to consider upon the ways and means for a new house for the Lord. Now my plan is, (said I.) after a Sabbath service, as follows, to wit:—The matter being one of moment, and one of common interest to us all, I would like to hear from your hearts—talk about it, husbands with your wives, and wives with your husbands, parents with children, and children with parents. I also want you to pray over it, and then, as individuals and families, look at the matter in every shape you can conceive of it, and having so done, make up your minds what offerings you will make by families, by households, and what offerings you will make as individuals; for at the expiration of three weeks I expect to begin my visits to you from house to house, and from individual to individual, to ascertain what you have made up your minds to offer freely to the Lord. I want his house to be erected by the voluntary offerings of the people, and without a grudging dollar in it. I then told the people I would take this course in order to avoid delay, and to avoid the hearing of details of causes of inability at the time of calling—they would now have time to do the thing understandingly and at once, upon my application.

The working of the plan.—Before the time came for me to begin my calls, a brother in a comfortable way of business called in to my study, and said, "Brother H., I have, with my folks, been considering the matter of the new church, and I have come to the conclusion that we can do as well as we shall ever be able to do, and I wish you to put me down for *a thousand dollars*. The next one who called was a man who passed as a poor man. He said, upon entering, 'I find that my mind is not fully made up; I thought it was when I started, but now I am in doubt; I will call again to-morrow.' On the next day he called again, and said, "Now my mind is clear: I started yesterday with the purpose of saying $250, but a doubt arising on the way, I thought it was best to give the matter further consideration, and now you may put me down for *three hundred dollars*."

The next person who called was a young man but lately entered into business, and he said, "Father and I have talked this matter all over, and you may put me down for *two hundred and fifty dollars*."

And now there succeeded a young woman, who was in the employ of one of our brethren, and she called on my wife, saying, "Tell Brother H. to put me down for *forty dollars*."

I confess this startled me, for I did not see how, with her means, she could afford it; and I hesitated until after I had seen her employer, who, upon hearing the object of my call, said the young sister had spoken with him on the subject, and she would pay it if she lived. Returning home, I said to my wife, "This is love's offering. She does it for the Lord; and if anything arises by which she is prevented from fulfilling this vow, we will meet it ourselves."

Another young woman, who was living at service by the month, called, requesting me to put her down for *twenty dollars*, saying, "It is but $5 a quarter, and I have made my arrangements so that I can pay it well enough."

Now a new case occurred. One of the officers of the church called, saying, "The girl who lives with my neighbor came to my gate, and said, 'Mr. —— your minister was saying the other Sunday that you were going to build a new church—do you want the Rooms for it?' I said I, 'certainly,'—not expecting much, as she was not a professor of religion. I extended my hand as she put forth hers, saying, 'Well, here is something for you then,' putting a *five-dollar* bill in my hand!" This was the *first cash* that was given. The subscriptions and cash continue to come in, as already stated, and there is every probability of our having nearer $6000 than $5000, for which I asked.

PROSPERITY AND LIBERALITY.

The London correspondent of the *Western Christian Advocate*, describing an effort to raise a large fund for the extinction of debts on chapels owned by the Wesleyan Connection in Great Britain, gives the following remarkable history. The lessons of liberality in it are lessons for all prosperous men:

"A gentleman, named Wilkes, has promised a subscription of 1,000 guineas to this fund, whose history is so remarkable as to be worth relating across the Atlantic. Seven years ago he was a journeyman mechanic. Having invented and patented some kind of crank or spindle useful in the cotton manufacture, and needing capital to start himself in the business of making them, he made it a matter of earnest prayer that he might be directed to some one able and willing to assist him. In a singular and unexpected manner he fell in with an elderly Quaker, a perfect stranger, who accosted him with the strange inquiry, 'Friend, I should like to know if a little money would be of any service to thee.' Having satisfied himself as to Wilkes's genius and honesty, the Quaker at once advanced him the required amount. The praying mechanic started in business on his own account, and everything he has touched of late has appeared to prosper. Hearing of a field in Ireland offered for sale, in which was a deserted mine, he went over to see it, bought the field for a small sum, recommenced the working of the mine, and it now turns out to yield abundance of excellent copper. For the year 1852 he promised to give to the Missionary Society a guinea a day; but such abundance has poured in upon him during the year that he felt this to be below his duty, and has, therefore, enlarged his subscription for the present year seven-fold—he is actually giving to that noble cause seven guineas daily—or upward of $10,500 a year—during this year, 1853; in addition to which he has just given a thousand guineas to the fund above referred to. Probably neither Australia nor California can furnish an instance of a man rising into vast wealth more rapidly; and certainly we have not heard from either of these countries of anything approaching to this example of Christian liberality. It is pleasing to be able to add that this remarkable man retains the utmost simplicity and humility, and bids fair, if his life be spared, to occupy an eminent position, not only among the millionaires of this country, but among the ornaments of the church of Christ."

MY SISTER'S GRAVE.

BY ALMONTE BARNES.

Bright o'er the grave where she my sister sleepeth
Blossoms the rose, lifting its tender head;
Scattering fragrance ever, as it keepeth
Its silent, peaceful vigils o'er her bed.
There, where I've bent at morn and evening, breathing
Words she once spoke, words full of tender love,
Her pure, sweet spirit seemed to watch me, wreathing
Strains of soft melody, meet for realms above.

There could I fancy I heard her gentle whisper,
Telling of heaven, teaching me the road,
And in sweet tones, calm as an angel's vesper,
Singing of happiness, her soul's abode.
And though far distant is that cold, dark dwelling,
The long, last home where footsteps linger not,
With thoughts, fond thoughts, of her my heart is swelling,
And Mary's tomb shall never be forgot.

ON SLAVERY.

A Tract lately issued by the American Reform Book and Tract Society, Cincinnati.

There is no escaping from the fact that one-seventh part of the people of the United States are slaves, and endure all the degradation and misery which are comparable from a state of slavery. There is the fact! Look at it! Think of it. Is it your duty to consider the matter? They are your fellow-men, your fellow-countrymen, native Americans; many of them, doubtless, your fellow-Christians. Slavery constitutes a leading element of our social condition, and a prominent feature of our national character. It is the most conspicuous, that no person on the globe, who knows anything about our country, can think of us, without having slavery as a part of the image before his mind.

We cannot keep it out of our own thoughts—it will agitate us, if we do not agitate it. Slavery controls our social life almost as absolutely as it controls our government. We can hardly vote for a single candidate, for any office whatever, from a President to a Pathmaster, without raising some question about slavery. Hardly a religious congregation, North or South, can choose or accept, or part with a pastor, without having their minds exercised on some point connected with slavery, nor without virtually forming a decision about it. Experience, for the last twenty years, clearly shows that, as slavery grows within the slave States, and as it gains new territory, as slaveholding states multiply, and as slaveholders acquire constantly a more complete control of the government and general churchpolity of the country, it is more and more impossible for us to live, and not consider and act upon this question.

It is not plain that there is a providence in all this? Is it not a duty to perform, we are loaded with responsibility for the conduct of our brethren, as well as for our kindred who hold slaves, and so Heaven has righteously decreed that we *shall* think and act upon it. Truly, we ought not to avoid the subject. It is unworthy of Americans to shrink from inquiry as to our condition, our prospects, or our duty. Let us meet the subject like men. Truth will not flinch from scrutinity nor if we obey it. Shame on the man who thinks or admits that the free institutions in which we glory cannot stand the test of truth and free inquiry.

What is a slave?

A slave is a person held in slavery. We are not now to inquire into the laws by which these human beings are thus bought and sold. Their black complexion and degraded condition often incline us to overlook this fact. We talk about the African race, but the slaves are of the human race. If all other proofs were set aside, the unmistakable evidence that they partake in the consequences of Adam's fall would settle the question. God selected their ancestor as one of the four men who were left the size of Noah's Ark, to repeople the desolated earth after the deluge, and Jesus Christ came to seek them among the lost sheep for whose salvation he laid down his life. They are our brethren, by descent from the same parent, by being found in the same general depravity, and by sharing in the mercy of the same Redeemer. To make a human being a slave, is to adopt the principles of the priest toward the man among thieves; it is to possess the spirit of Cain, who would not be his brother's keeper; it is to deny God our Maker, and Christ our Savior. The people of the United States are precluded by their Constitution from denying that negroes and even slaves are men, because it is required that they shall be numbered in the census, and reckoned in the apportionment of Representatives, as "three-fifths of all other PERSONS." The slaveholders cannot raise this question, because they govern the country through this representation of slaves, as persons.

There is great meanness as well as cruelty in most of the discussions about race, by which people too often attempt to quiet their consciences in neglecting to consider this subject. The slaves are poor, they are dependent, they are subjected, they are helpless, and it is cowardly to taunt them with that which they cannot help. "He that oppresseth the poor reproacheth his Maker." It is a fearful thing to reproach God. Consider also that the people of color are generally very sensitive on this subject. Any peculiarity of unkindness, or injury they experience, is like thrusting at an old sore, which has become preternaturally irritable by prolonged suffering. A large part, it is believed a clear majority of the persons now held as slaves, are of mixed blood, and so partake of the pride of the Caucasian as well as the sensitiveness of the African blood; and it is thought by physiologists that this mixed race have the keenest sensibilities in the world. If we would make the case our own, or consider how tenderly we treat other classes who are poor, sick, bereaved, or oppressed, and not by their own fault; and then realize that the slaves do not suffer less by being used to it, but are even more sensitive to every injury the longer they endure it—we shall thus take up the subject in a proper view."

Slavery is not a natural relation, nor does it exist by any natural right, but can only be created by positive law—so all writers and all courts hold. If a man is lawfully a slave, it is because the law has made him so. We must, therefore, go to the law to find what slavery is by law. And here we find that the essential element is ownership of the person. A man's wife or child is not his slave, although they are his own; the law gives him a property in their society and their services, which he may sue for in the courts; but not in their persons. The slave is his property as chattel, in the same sense that his horse and his gun are property. Slavery, then, is human chattelhood. The law makes it this and nothing else. Take this away and you destroy slavery. You may substitute any other form of dependence or servitude, worse or better, but it is not slavery. The law of South Carolina gives an express definition: "Slaves shall be deemed, held, taken, reputed, and adjudged in law, to be chattels personal in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents, constructions and purposes whatsoever." And the law of Louisiana terribly describes the necessary legal consequences that flow from the condition of chattelhood: "A slave is one who is in the power of a master to whom he belongs. The master will sell him, dispose of his person, his industry and his labor; he can do nothing, possess nothing, nor acquire anything but what belongs to his master." It is surprising how unreasonably and pertinaciously many people keep the real thing which constitutes slavery out of sight, when they talk about slavery, or apologize for those who practice it. If they would have this thing before their minds, there is not a human being on earth who would not pronounce it "a stupendous wrong."

It is the plain intention of these laws to deprive the slave of every personal right, and to dehumanize him. There is no other despotism on earth which takes away all the rights of its subject. The abstract principles of the old Roman law are here carried to the extreme, without any of the actual limitations which obtained in Rome, from the fact that the slaves were not regarded as a distinct race, could be made valuable by education, could be freed without revenue, and by their children could become citizens. There is no other slaveholding country which completely annihilates the rights and hopes of the slave. In the Spanish colonies the slave has a right to obtain property and purchase his freedom. The American slave cannot even sue for the freedom that has been given him, but is dependent on some white person to sue in his behalf, so that there may not be even an implied acknowledgment that the slave has rights. There are, indeed, certain laws prohibiting the maiming or murdering of a slave, "unless by moderate correction," but these laws are designed chiefly for the protection of the property, or to preserve public morals (like our laws against cruelty to animals), and they are of little practical use, because no colored person can testify against a white man, and the cruelties to slaves are, of course, committed on isolated plantations or in dwellings where none but slaves are present. There are some cases of white persons punished for wounding or murdering other people's slaves, but no known case of a slaveholder hanged for the murder of his own slave. A solitary case of execution was lately reported in a southern paper, but is was expressly stated that the hanging was on account of some special circumstances in the case.

There is this difference between cruelty to an animal and cruelty to a slave—that the slave is known to be a human being, whose will is capable of rising higher and higher in resistance to unjust power, while slavery requires that he should be brought into absolute subjection to the will of his master. If a man has an unruly ox, or an unmanageable horse, it harms no one but himself; but the whole slaveholding section would be convulsed, if it should be known that there was a single slave who could not be subdued. Hence the measure of excessive punishment, or cruelty to a slave, is not the amount of torture inflicted, or the barbarous methods employed; nothing is excessive or cruel, provided it is necessary, in order to subue a refractory slave. It has been expressly decided by the courts, that the services of the slave "can only be expected from one who has no will of his own, who surrenders his will in implicit obedience to the will of another"; that "such obedience is the consequence only of uncontrolled authority over the body"; and that "the power of the master must be absolute, to render the submission of the slave perfect." [2 Devereux's North Carolina Reports, 263.]

[Continued next week.]

FOREIGN MISSIONS OF THE AMERICAN BOARD.

The regular monthly meeting at the rooms of the American Board was held on Monday afternoon. The intelligence communicated was interesting. The Secretary, Rev. Mr. Woods, stated, in reviewing the missionary field, that the general object was not only of great interest, but of great solemnity. Everywhere God seems to be with his people, working with them mightily."

The Sandwich Islands.—Letters from Hilo, on Hawaii, report a revival at that station. Benevolent contributions in all the islands have much increased during the last year; $6000 have been raised from native sources for foreign missions alone. The disproportion between births and deaths is diminishing; the excess of deaths over births, which eight or ten years ago was over 60 per cent. in some districts, has fallen to 6 per cent, and in some localities the births now exceed the deaths.

China.—Mr. Williams (*Canton*) announces the completion of the revised version of the Scriptures.

Mr. Bonney reports, from *Whampoa*, visiting several villages in the neighborhood of that place, of which some had never before been visited by foreigners, and in others he had formerly been stoned, but in all of which, at this time, he received kind treatment. Several hundred Chinamen had returned from California much improved, some of whom were going back *with their families.*

The semi-annual letter (Dec. 31) of the Mission *Fuhchau*, describes the labors of its members as continued with regularity and indications of good. Preaching in Chinese is done in two schools in the chapels of the mission, and at times in the streets. There is increase of attendance and attention. Mr. Johnson, on his way to this country for his health, arrives from Batavia that "a brighter day seems dawning on the dark-minded population of Java." At Sourabaya is a large Christian community of natives that sustain, mostly by their own efforts, the institutions of the Gospel. The government there favorable hitherto, formerly to the religious instruction of the people.

India.—Mr. Winslow (April 9) reports the congregation and schools in the *Madras* Mission as in a good state. Mr. Scudder had baptized a Brahmin. Among the Teloogoos, many had been baptized by the English missionaries. A new station had been commenced among Canarese, protracting churches and other buildings, and increasing the loss of many lives at the south from Madras.

The report of the Female Boarding-School at Oodooville, (at *Ceylon*) states that twenty-four of the eighty-four pupils now connected with it, are members of the church. Of two hundred and four men who were in the school, one hundred and thirty-six belonged to the church at the time of leaving, and thirteen have since joined it.

The report of the Madura Mission for 1852 is one of unusual interest. The total number of persons under instruction, and who have separated themselves from heathenism, is 3,746, of whom 1,500 have been received to the church. Seventy-two have been admitted to the churches. Eighteen additional missionaries are needed to occupy the ground already in possession by means of established congregations.

West Africa.—Favorable intelligence from the Gaboon has been received to March. The health of the mission families was generally good. Mr. Walker was engaged in translating the book of Proverbs into Mpongwe, and Mr. Preston that of Genesis into Rakelo. Mr. Walker says: "We have discouragements and we have promises. One of the greatest of the former arises "from the fact that none are coming to help us." A caravan had passed from Zanzibar to the west coast, remained seven months at St. Paulo de Loando, and started on its return across the continent to the eastern coast.

Persia.—Dr. Perkins, of the Nestorian Mission, March 15, announces another revival in the Seminary at Seir. Several have been hopefully converted, among whom are two young men from the mountains. Some of the principal men in Seir are interested, and encouraging appearances exhibit themselves in various other places. The Female Seminary shares to some extent in the work.

The Assyrian Mission.—Dr. Lobdell (March 12) writes that the state of things in Mosul is as promising as that at very many of the important poste in the Armenian field. In connection with medical assistance, the Gospel has been preached freely to mixed audiences of Moslems and Christians. Interesting discussions were had for two, three, and even eight hours daily. It finally became necessary to receive the Christians and Moslems on different days. "Not a day has passed," says Dr. L., "when I have not had in my study from 15 to 50 Christians; and often our deliberations have had almost as formal a character as the disputes in the days of the Reformation."

April 11, Mr. Williams adds that "Mosul was quite astir in every quarter." The Mohammedan visitors increased to nearly a hundred a day. The Christian hierarchies were filled with wrath; the Turkish Kadi (Judge) was led to forbid preaching; to Moslems; and it was deemed necessary for the time to discontinue it. Two Moollahs told Dr. L. that the Moslems were pleased with their preaching—and that the action of the Kadi had been induced by the efforts of the Papists against the Americans.

Syria.—The report for the year 1852, just received, shows progress at all the stations of this mission. The year has been one of political disturbances and consequent anarchy in some parts of the mountains, and of severe trial to the Protestants of Hasbeia and the neighboring villages. In Sidon, six persons have been recognized as a Protestant sect. They have been bitterly persecuted and have suffered much in adjoining villages. Spiritual religion is effecting an entrance and making progress. Six have been received to the church at Beirut.

Greece.—Dr. King (May 7) reports the number of his hearers at Athens as gradually increasing. He remains unmolested.

The Armenians, April 6.—Mr. Schneider writes that at Kessoh, where violent persecution has lately been carried on, the Governor had formally recognized the Protestants. Now the brethren at once joined them, making the whole number in the Protestant community to be 150; 45 pupils are in the school, and the Armenians have been excited to open a rival school. An enlightened priest continues to inculcate evangelical sentiments, and many persons are gradually coming over to the side of truth.

At Adams the English Consul in Tarsus had influenced the Pasha to protect the Protestants. The bitter persecution there is succeeded by quiet and the increase of light. The attention of very many is aroused; discussion is earnest and extended; and the native helper is thronged with inquirers. There is a movement and call for labor also at Tarsus. Ten persons were to be admitted to the church in Aintab.

Marsovan, April 14.—M. Farnsworth reports his arrival at that station, and that a church is about to be organized there. There is much opposition and a need of the Spirit's influences, but the cause of truth gains strength.

Smyrna.—Mr. Benton of the Syrian Mission states the interesting fact that a Mohammedan from India has made a profession of Christianity in Smyrna, and being a British subject, has not been molested.

JACOBUS ON THE GOSPELS.

VOL. II—ON MARK AND LUKE. 75 cents.
VOL. I—ON MATTHEW. 75 cents.
VOL. III—ON JOHN AND THE ACTS OF THE APOSTLES. (To complete the historical portion of the New Testament.)

NOTICES OF VOL. I.

"We are greatly mistaken in our estimate of this new work, if it does not become the general favorite in our country as a guide-book to the study of the sacred volume. It embraces the marrow of all the best writers and commentators on the Gospels, and the admirable style in which it is published enhances its value."—*Christian Alliance and Visitor.*

"It is, to our taste at least, distinguished by vivacity, a rich variety, and by a deep evangelical sentiment that is well calculated to foster piety, and to rouse and impress the careless. The Harmony of the Gospels interwoven is a valuable addition to the work; while the pictorial illustrations add to the general effect."—*Christian Intelligencer.*

"We view with complacency every attempt to make the historical Scriptures, and especially the Gospels, more familiar as a subject of popular instruction. But we are particularly pleased to see this responsible work in the hands of those who combine the advantages of literary training and pastoral experience. The handsome volume now before us we know to be the fruit of no sudden impulse or hurried compilation, but of long-continued and frequently-repeated efforts, in the course of active ministerial duty."—*Princeton Review.*

THE CATECHETICAL QUESTION BOOK. By the same Author. Adapted to the "*Notes*," and with the Questions of the Sunday-School Union as the general basis, incorporating throughout the Questions of the Westminster Catechism. 75 cents.

Just published by ROBERT CARTER & BROTHERS, 236-3t 285 Broadway.

VALUABLE BOOKS.

JUST PUBLISHED:—
THE OLD AND THE NEW; or, Changes of Thirty Years in the East. By Rev. William Goodell. Illustrated with fifteen beautiful engravings. Introduction by Wm. Adams, D.D.
MEMOIR AND SERMONS OF WILLIAM J. ARMSTRONG, D.D., late Secretary of the American Board of Commissioners for Foreign Missions.
JUSTIFICATION BY FAITH: A new edition of the Sermon of Jonathan F. Stearns, D.D., delivered before the Synod of New York and New Jersey.
OPEN COMMUNION; or, The Principles of Restricted Communion Examined, and proved to be Unscriptural and False. By Rev. A. D. Whiner, late pastor of the Baptist church, at Westport, N. Y.
THE YOUNG LADY'S GUIDE TO THE HARMONIOUS DEVELOPMENT OF CHRISTIAN CHARACTER. By Harriet Newcomb. (An invaluable book for all young ladies.)
RACHEL KELL. By a Clergyman. (A work of exciting interest, and admirable tendency.)
LOVE AFFAIRS IN OUR VILLAGE, TWENTY YEARS AGO. By Mrs. Caustic, author of "Louisa Ralston," "Wife for a Million," &c. (A work of great attractions and excellent influence.)
SPENCER'S PASTOR'S SKETCHES. First Series, 31. Second do., 31 25.
MRS. GREER'S WORK ON THE DOCTRINES OF THE QUAKERS. (A domestic narrative, written with great power.)
M. W. DODD,
256-2t Brick Church Chapel.

THE SCHOOL MATE,
The Best and Cheapest Juvenile Magazine ever Published!

TO BOYS AND GIRLS, TEACHERS AND FAMILI